THE SURVEY

GRAPHIC NUMBER

JOY RIDING

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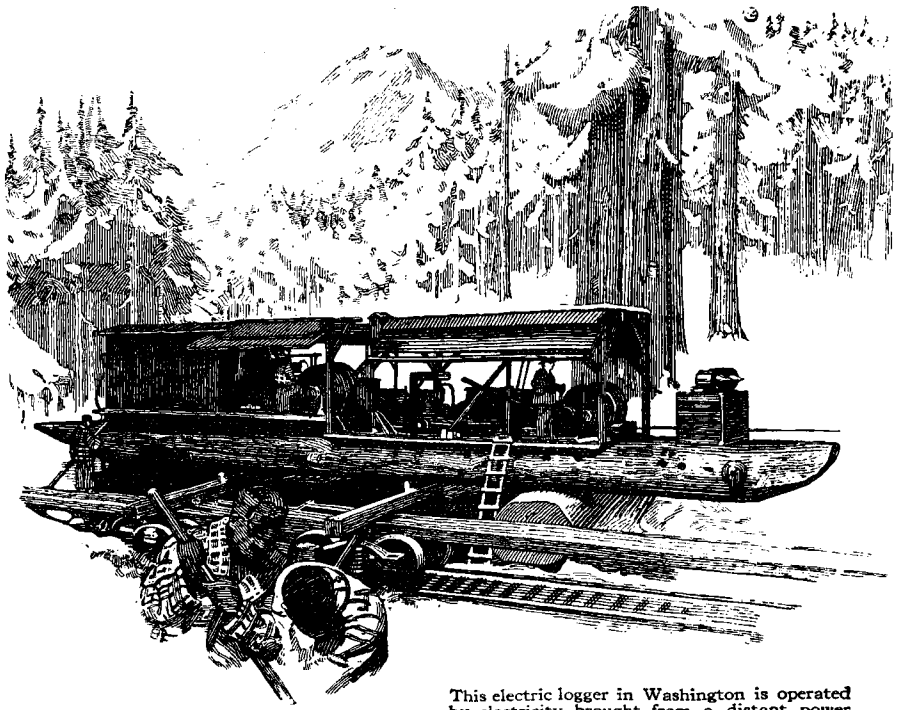

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55 Nations Already Realize

"If my soldiers thought there would be no more wars."—Frederick the Great.

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"I doubt if war ever really settled anything, it unsettles everything." — Napoleon I.

President Coolidge stated: December 4, 1924.

"If we could not avoid involvement in a war whose causes were foreign and whose issues were chiefly alien to us because we had settled them for ourselves long ago, how can we hope to avoid our full share of responsibility in connection with other world problems which if they are to be solved must be solved in an atmosphere of peace and good will? *We can no more assure permanent and stable peace without co-operation among the nations than we could assure victory in war without allies among them.*"

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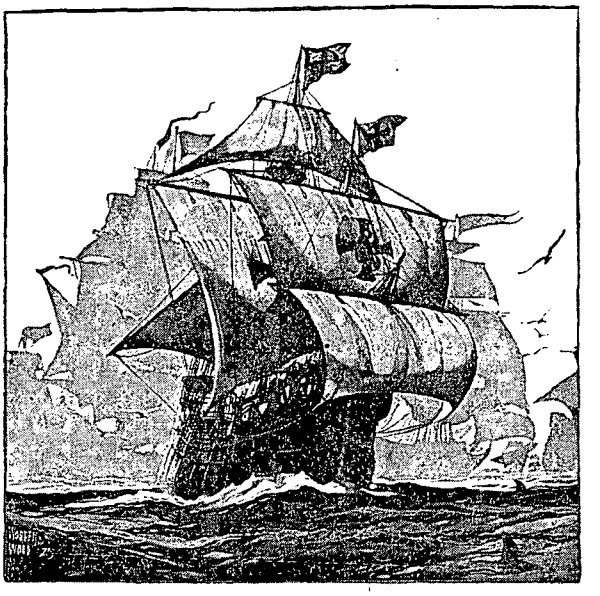
The Toll of Water



"Imagine a Fleet * * *"

THREE little ships weighed anchor in the harbor of Palos, Spain, four hundred and thirty-three years ago and set sail upon a perilous adventure; 88 hardy, hopeful souls faced the unknown. Had Columbus and his men gone down who can say what the history of America would have been?

Imagine a fleet of 68 Santa Marias, 68 Pintos and 68 Niñas—204 ships in all—going to the bottom of the sea with every one of their crews drowned! Then you will have some idea of the number of persons who perished last year in the United States from drowning accidents. More than 6,000 drowned—and of these 6,000, more than half in the four months of June, July, August and September!

Day after day, all through the summer, your newspaper tells the tragic story of death by drowning. Some one dares a beginner to swim out to the raft. He tries—and fails. Or perhaps there is a high wind and the water is too rough for safe swimming. Even the strongest swimmers have met death by taking unnecessary chances. "Go ahead, be a sport" has brought disaster to more persons than ever will be known.

Don't Be a "Sport"—Be a Sportsman

There is a vast difference between a sport and a sportsman. The sportsman is courageous and willingly hazards his life for others—but he is not a daredevil. He is brave—but without bravado. He is ready for emergencies—but does not challenge danger.

The sport, showily daring, is a poor imitation of a sportsman. The sport is the one who does stunts in the water to dazzle onlookers—who dives without knowing the depth of the water or what lies beneath its surface—who swims out beyond his depth disregarding the danger of unknown currents, undertow and cramps.

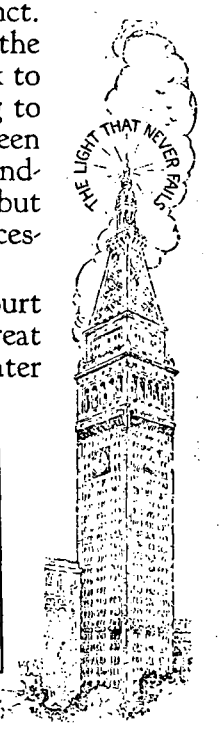
Learn to swim if you don't know how—not alone because swimming is joyous recreation and splendid exercise—but so that you can save your own life and the lives of others if called upon. Deaths by drowning occur even on park lakes where there would seem to be every likelihood of rescue. Some thoughtless person rocks the boat—and then—

Swimming is not at all a difficult accomplishment. Once learned it cannot be forgotten. It becomes almost as automatic as walking. Good instructors may be found almost everywhere. It is of highest importance to be well taught. There are many self-taught swimmers who would be of little use in an emergency.

Your Chance to Save a Life

There is one thing that you and *everybody*, young and old, should know how to do—revive the apparently drowned. Often they are not dead though life seems to be extinct. Patient, persistent manipulation of the right kind would bring them back to consciousness. It is heart-breaking to think of the lives that could have been saved if some one in the crowd, standing paralyzed with horror, had but known the simple manipulations necessary to rekindle the vital spark.

This summer, be prepared. Never court danger but be ready to meet the great hazard that sometimes lurks in water sports.



During the months of July, August and September, deaths from accidents lead all other causes—except heart disease and tuberculosis—among the 22,000,000 policyholders in the Metropolitan Life Insurance Company. Deaths from drowning are at their height during these months.

In July 1924 the number of deaths among Metropolitan policyholders from drowning was about twice as many as from typhoid fever and diphtheria together.

It is the duty of parents to have their children instructed in swimming and the art of resuscitation, so that the danger from drowning attending summer vacations may be minimized.

The Metropolitan has prepared a booklet "Artificial Respiration" which shows by diagrams just how to restore breathing by manipulation of the apparently drowned body, as well as what to do in the case of gas suffocation or electric shock. Carbon monoxide poisoning claims an increasing number of victims each year because it is not generally known that artificial respiration, applied in time, will restore life. The information contained in this booklet is valuable and may be wanted any moment. The booklet will be mailed free. Send for it.

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THE SURVEY

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The Gist of It

INTO the bitterness of religious controversy the U. S. Supreme Court has stretched the legal arm to protect the private school, not only in its right of existence, but in its right also to give "systematic religious instruction and moral training." Robert W. Bruère (page 379) discusses the importance of this decision as it affects the use of the public school in political warfare and the responsibility of the educational system in diffusing knowledge and establishing the scientific method.

OUR eyes are turned to the New England towns, brightened by the beacons of the sesquicentennial celebrations. The modern life of these historic villages, their customs, their strength and their weakness, their plan for future growth and their contribution to the community life of America is outlined in a series of four articles.

AS a result of many influences these villages are reawakening. E. T. Hartman (page 385) tells us about these causes and forecasts a new day. He was for many years executive of the Massachusetts Civic League and now occupies the unique position of State Consultant on Housing and Planning in the Department of Public Welfare for that state. His vision of the future of the New England village is very much in harmony with the ideas of the regional planners voiced in Survey Graphic for May.

F. A. WAUGH, who has known the pioneer life of the Middle West (Frontiering—Survey Graphic, June 1924) here sketches the modern developments of an institution rooted in the oldest pioneer life of America—the New England town meeting (page 389). He is professor of horticulture in Massachusetts Agricultural College at Amherst and the author of Rural Improvement, Textbook of Landscape Gardening, Country Planning, etc.

JAMES PHINNEY MUNROE, a leader of civic development in Boston, an authority on industrial education and an historian of New England, gives us a picture of the New England villager, his shadows and his strength, and how from his isolation grew the vigor of union. (page 390)

A BURIAL ground as a place of "mild and healing sympathy" has been the idea behind Lexington's development of her park plan cemetery. W. R. Greeley tells of this and other modern changes in an ancient village (page 391). He is president of the Massachusetts Federation of Planning Boards, an architect who has contributed to the literature of the city and town planning movement.

J. J. LANKES gives us New England through his own delightful medium. His woodcuts have appeared in Century, Vanity Fair, The Dial and other magazines, and he is represented in many permanent print collections, such as the New York, Boston, Newark and California State libraries and the Metropolitan, Brooklyn and British Museums. He lives in Gardenville, N. Y.

JOE and Mary, Gertrude and Gus and a whole cast of delightful characters have appeared in Mrs. Wembridge's sketches in Survey Graphic the past two years. Here, in Petting and the Campus (page 393) she forsakes working girls for a change of outlook only to find college girls equally amorous and just as determined on careers of matrimony. Mrs. Wembridge has studied psychology at Columbia, taught it at Reed College, and practised it at the Women's Protective Association of Cleveland. An amazing new field of inquiry has been opened up to her through a daughter who has just now reached the ripe age of five months.

HISTORY that unearths the placid life and art of a country is the true basis for peace. Patrick Geddes (page 396) discusses the city community in the light of its hewers of wood and cutters of stone. There is the vitality of its past—not in the futile gestures of its war lords. Out of the simple activities of the past come the complexities of today. "Like Troy, we must excavate the layers of our city downwards, into its earliest past—into the dim yet heroic cities over and upon which it has been built; and thence we must read them upwards visualizing them as we go."

"A MOMENTOUS noticing. I should go so far as to say that it surpassed in importance anything else that has been done by the League or by anybody else in a very long time." This is the way John Palmer Gavit characterizes the step taken by the League of Nations in putting child welfare upon its program. Mr. Gavit is a former managing editor of the New York Evening Post and author of Americans by Choice, a study in immigration and citizenship, made while chief of the Division of Naturalization and Political Life of the Carnegie Americanization study, chapters of which were published in The Survey, February 25, 1922; he was also Associated Press Correspondent at Albany and Washington. Here (page 401) he tells us briefly of this important new work of the League.

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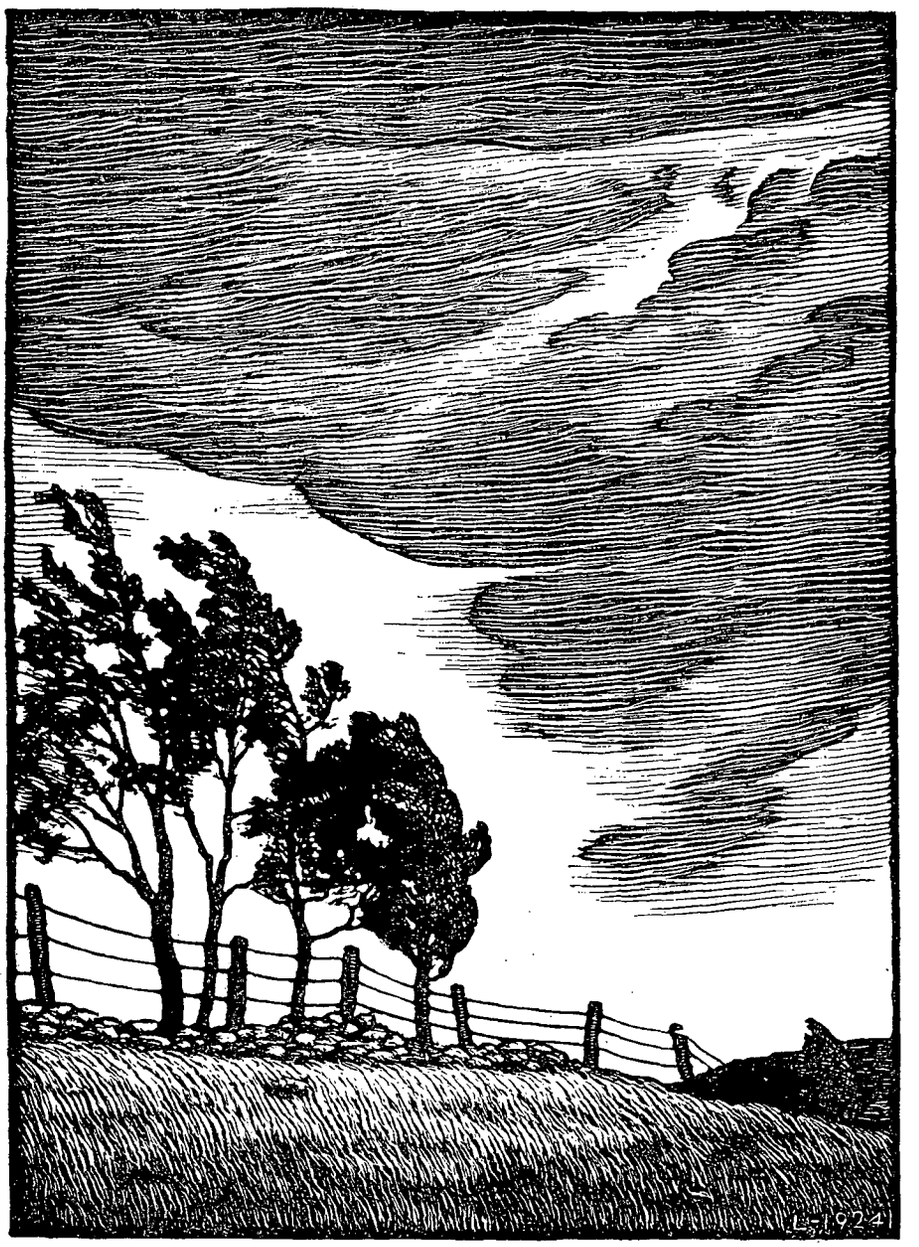

By J. J. Lankes

THE WINDY HILLTOP

This woodcut and the group on page 382 picture bits of New England in characteristic mood

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The Supreme Court on Educational Freedom

By ROBERT W. BRUÈRE

IN 1922 the voters of Oregon, decendants, many of them of protestant, theocratic New England, enacted a law under which children between the ages of 8 and 16, with certain exceptions, were to have been barred after the first of September 1926 from attendance at private and parochial schools. The law was carried by a vote of 115,506 to 103,685, a majority of 11,821 in its favor.

The right of the State to compel children to attend school and to prescribe minimum educational standards had long been established by the courts. In limiting the choice of children between the specified ages to public schools, the supporters of the measure built upon this tradition. They contended that in view of the importance of elementary education in the development of citizenship, the police power exercised through the law came properly within the State's general welfare jurisdiction. Patriotism, they argued, is in the forefront of the objectives of compulsory education and it is only by keeping all children through the formative years from 8 to 16 under the exclusive tutelage of the State that undivided allegiance can be established in their minds, that they can be made adequately to realize that the "claims of their government are superior to the claims of religion," or religious institutions. The avowed object of the law, as developed by the State and the courts, was to buttress patriotism in the young and to insure their single-minded allegiance to the Flag and the Constitution.

Before the law went into operation, it was attacked on constitutional grounds as an abridgement of the privileges and immunities of citizens of the United States, and a deprivation of property without due process of law, in violation of the Fourteenth Amendment of the Federal Constitution. This contention was sustained by the United States Supreme Court which on June 1, declared the law unconstitutional and void.

The Oregon law was one of a recent series through which attempts have been made to do by indirection what could not constitutionally be accomplished directly. It was inspired not so much by high scientific and educational considerations as by a determination to use the schools as artillery in a religious controversy which dates back to the Middle Ages and which persists as a political issue in spite of the Constitution and the courts.

Because of the importance which public opinion has attached to it as an attempt to realign old forces in a new phase of an old conflict, it calls for careful scrutiny by all who have a lively interest in educational freedom and the undercurrents of our national life. Its essential provision ran as follows:

> Children between the ages of 8 and 16 years: Any parent, guardian or other person in the State of Oregon, having control or charge or custody of a child under the age of 16 years and of the age of 8 years or over, at the commencement of a term of public school of the district in which said child resides, who shall fail or neglect or refuse to send such child to a public school for the period of time a public school shall be held during the current year in said district, shall be guilty of a misdemeanor, and each day's failure to send such child to a public school shall constitute a separate offense [for which the parent or guardian or other person having custody of such child shall, on conviction,] be subject to a fine of not less than $5 nor more than $100, or to imprisonment in the county jail not less than 2 nor more than 30 days, or by both such fine and imprisonment, in the discretion of the court.

The law excepted from these requirements and penalties the abnormal, subnormal, and physically unfit; those who had completed the eighth grade in compliance with the State's course of study; those living at too great distance from any public school and for whom the school district failed to provide transportation; and such as were being taught by their parents or by private teachers at home, with the consent and under the supervision of the county

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superintendent of schools. The non-denominational private schools were caught in the net of political expediency; the main object of the legislation as avowed during the campaign in its behalf, was to curb the parochial, and more especially, the Roman Catholic schools, whose influence, it was alleged, tended to divide the children's allegiance between the sovereignty of the Church and the sovereignty of the State.

The test cases were carried to the Supreme Court in the names of the State and of two educational institutions —the Society of the Sisters of the Holy Names of Jesus and Mary, an Oregon corporation organized in 1880, and the Hill Military Academy, an Oregon corporation organized in 1908. Both corporations had invested considerable sums of money in educational equipment and both derived profit or income from the operation of their schools. In declaring the law unconstitutional, the Supreme Court held that the right to conduct schools is a property right of which no citizen may be deprived "by arbitrary, unreasonable and unlawful interference." Moreover, it held that the right of parents and guardians to direct the education of children by selecting reputable teachers and places of instruction is a part of their liberty as guaranteed by the Fourteenth Amendment. The schools conducted by the Sisters of the Holy Names of Jesus and Mary provided, in addition to the subjects required by the State's course of study, "systematic religious instruction and moral training according to the tenets of the Roman Catholic Church." Public interest in the nation has centered, as it did in Oregon during the political campaign preceding the enactment of the law, on the question as to whether the instruction so provided would be held inimicable to the public interest and welfare as tending to divide the allegiance of those who received it. On this point the opinion of the court, delivered by Justice McReynolds, is explicit:

> Appellees [it declares] are engaged in a kind of undertaking not inherently harmful, but long regarded as useful and meritorious. Certainly there is nothing in the present records to indicate that they have failed to discharge their obligations to patrons, students or the State. And there are no peculiar circumstances or present emergencies which demand extraordinary measures relative to primary education.

Thus the court protects not only the right to conduct private and parochial schools as a property right, but also "systematic religious instruction and moral training according to the tenets of the Roman Catholic Church" as a privilege immunized by the Fourteenth Amendment from interference by the State. It is this phase of the opinion that particularly interests the layman because it goes beyond the range of legal technicalities into the realm of what is broadly termed common sense, where his judgment, he feels, is as good as any man's. It is upon the support of prevailing public opinion, based upon common sense judgments, that the force of all legislation and judicial opinion ultimately depends. The reaction of public opinion to the Supreme Court's verdict, insofar as it can be gaged by press comment, would seem to indicate that the majority of Americans follow the reasoning of the Court with approval.

The effect of the decision is to check the use of the public schools as a partisan weapon in a political controversy waged about an issue lying beyond their recognized ambit. The same thing was true of another opinion of the court which, like the present one, was delivered by Justice McReynolds. In 1919, the State of Nebraska enacted a law forbidding any person individually or as a teacher, to teach any subject to any person in any language other than English. Here again the law had a specific animus although its language was general and inclusive. It was enacted immediately after the war, and was more particularly directed against the teaching and use of German in the parochial schools. The case was carried to the Supreme Court in the name of a parochial school teacher, Robert T. Meyer, who was convicted in the state courts of violating the law because, under the direction of his denominational superiors, he had during the noon recess used German, a foreign language, to give such of his pupils as desired it religious instruction. By implication, he was prosecuted for dividing the children's allegiance between religion and the State and so acting against the public interest and welfare.

In this case, too, the Court held not only that the profession of teaching foreign languages was a property right of which no citizen might be deprived by unreasonable or arbitrary interference, but also that there was nothing inherently harmful or subversive in the teaching of foreign languages including German. In overruling the state courts and declaring the law unconstitutional, the Supreme Court not only defended educational freedom, but also restrained the political majority from using the public schools as a weapon in a controversy in which legitimate educational considerations were involved only indirectly and as a matter of larger political strategy. In the course of the opinion which he delivered in this case, Justice McReynolds made an observation which, like the *obiter dicta* in the Oregon case, may have a bearing upon the case of John T. Scopes recently indicted for violating Tennessee's law prohibiting the teaching of evolution in the public schools. "The power of the State to compel attendance at some school," he said, "and to make reasonable regulations for all schools, including the requirement that they shall give instruction in English, is not questioned. Nor has challenge been made of the state's power to prescribe a curriculum for institutions which it supports." If in time the determination of the constitutionality of the Tennessee law is brought before the Supreme Court and if the dictum laid down in the last sentence just quoted is approved by the Court, it may develop that the determination of the essentially religious controversy implicit in the law may turn upon the question as to whether the profession of teaching the natural sciences according to the prevailing tenets of scientific men is property of which no citizen may be deprived without due process. Thus one of the great intellectual questions of our time may be fundamentally affected by a clause in the Fourteenth Amendment which was written into the Constitution many years before the question in its present form had arisen.

The commencement season has been the occasion for heated denunciations by college and university authorities with respect to the new barbarism, the "leveling and persecuting instinct," of the bigotry exemplified by the laws under review. Such fulminations appeal to one side of the gallery, but they fail to make just allocation of responsibility for the alleged evil. In his Mind in the Making, James Harvey Robinson, pleading for critical open-mindedness and the scientific approach to human problems, gives it as his mature judgment that "the progress of mankind in the scientific knowledge and regulation of human affairs has remained almost stationary for over 2,000 years." Three years later,

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his distinguished colleague, John Dewey, declared that "from the specialized scientific point of view, the anti-evolutionary campaign comes about three centuries too late; if it were to affect seriously the course of scientific inquiries, a number of persons should have been strangled in their cradles some 300 years ago . . . as a technical and professional cause, science has won its freedom." Who or what, then, is responsible for the survival of the "leveling and persecuting instinct," of the bigotry, of the non-scientific and closed-minded attitude so passionately deplored in certain of the commencement orations? In developing his argument, Dewey referred to the amused incredulity of educated Europeans over reports of the state of scientific and theological controversy in this country. The reports, he says, seem incredible except on the basis of an almost barbaric state of culture. The salient aspect of the present situation, it seemed to him, however, was not only that with us, the public, "the popular mass that the enlightened could once refer to as canaille," is taking an active part in the discussion, but also that "the conditions which have enabled the public actively to intervene have failed in providing an education which would enable the public to discriminate between opinions untouched by scientific method and attitude, and the weight of evidence."

Science has won its freedom. Whatever may be said of the free common schools, there can be no doubt that the colleges, universities and all institutions of higher learning have shared in this freedom. Their mission has been to establish the scientific method and attitude in the minds and habits of the rising generation. If now the "leveling and persecuting instinct" and opinionated incapacity to weigh evidence persist as dominant forces in public opinion, does not the responsibility primarily rest upon the schools and colleges themselves for failing to execute their mission effectively? To shift the responsibility to the herd instinct of the majority is to evade and befuddle the issue. How have the colleges and universities themselves acquitted themselves in times of heightened public passion? How consistent and courageous has been their devotion to the scientific method and attitude? To what extent is their adherence to ancient economic and social dogmas, to the regimentation of students, the drive for credits, responsible for the stultification of intellectual initiative and independence? "The weight of authority," writes Dewey, "custom, imitation, pressure of time, large numbers, need of 'covering the ground,' of securing mechanical skill, of uniformity in administrative matters, of sparing taxpayers, all conspire to depress thinking." And he specifies the generic diagnosis of the disease in two particulars. "There is a considerable class of influential persons," he observes, "enlightened and liberal in technical, scientific and religious matters, who are too ready to make use of appeal to authority, prejudice, emotion and ignorance to serve their purposes in political and economic affairs. Having done whatever they can do to debauch the habit of the public mind in these respects, they then sit back in amazed sorrow when this same habit of mind displays itself violently with regard, say, to the use of established methods of historic and literary interpretations of the scriptures or with regard to the animal origin of man. . . . Again, a man may be thoroughly convinced that the spread of certain economic ideas is dangerous to society; but if he encourages, even by passivity, recourse to coercion and intimidation in order to resist the holding and teaching of these ideas, he should not be surprised if others fail to draw the line of persecution and intolerance just where he personally would draw it."

Questions about which great multitudes feel sincerely as well as intensely cannot be met by heated denunciation of the "stupid and purblind majority." Such denunciations illustrate precisely that lack of the scientific attitude and temper against which they are directed. The intellectual confusion which characterizes the present state of the public mind with respect to issues of fundamental human consequence is not properly laid to the door of the majority, of the great common run of mankind. The very intensity of their interest is a sign of their spiritual and intellectual vitality. The times call not for denunciation of them but for a re-appraisal of our educational institutions and the effectiveness or ineffectiveness of their methods of increasing and diffusing knowledge and of instilling the scientific spirit in the minds of the millions whose intellectual and moral training is so largely entrusted to their care.

The issues responsible for the enactment of such laws as those of Oregon, Nebraska and Tennessee will be brought under legal definition and control by the courts; but they will not then cease to exist as dynamic forces in the life of the community. They are as old as civilization; they will probably survive in one guise or another as long as the race survives. They are issues of great consequence and of great dignity. Their consideration calls for as much patience and scientific open-mindedness as that of the nature of the electron or the implications of physical relativity. Unless educational leaders and scientific men prove their capacity to deal with them with the same thoroughgoing and single-minded devotion to the truth which has characterized their researches in the physical sciences, progress in the scientific knowledge and regulation of human affairs will continue its bismillenial standstill.

The Sink Hole

By GLENN WARD DRESBACH

"It might have been a buffalo wallow,"
He said while he was looking down
Upon dark water in the hollow
Part filled with rolls of old fence wire
And piles of old cans rusted brown
In many seasons while his desire
To fill the hole was thwarted . . . . Here
The refuse of the farm each year
Was hauled—and he had owned the place
For fifty years, and still he said,
"I'm going to fill it up," his face
Touched with no fear that he'd be dead
Before the work was partly done—
"There comes the hired man and my son
With the last load, until next spring . . ."
And as I thought about the thing
I felt it good that dreams can live
By pouring water in a sieve!

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From Fine Prints of the Year 1923

The New England Village

A Group of Woodcuts

By J. J. LANKES

LIKE the wood for which Mr. Lankes' Appletree Press is named, these original woodcuts are close-grained, painstakingly wrought—a faithful medium for the interpretation of the snug New England homesteads, gnarled trees, rocky hillsides, prim little white churches with slim spires, tidy village homes, associated with early America. In parts of New England, houses built in 1812 or thereabouts are considered new; one often finds nearby the earlier homestead of the same family built on a grant of land from the king some fifty or seventy-five years before, standing weatherbeaten but sturdy still.

This is the sesquicentennial year for the "rude bridge that arched the flood." Lexington, Concord, Bunker Hill—New England in 1925 is more than ever full of memories. But the Yankee village, cradle of liberty day before yesterday, cradle of industrialism yesterday, has a part to play today and tomorrow. Mr. Lankes portrays New England tradition and memory; on the following pages in a group of brief articles New Englanders tell how the great-grandsons of the Revolution handle their heritage—and build on it.

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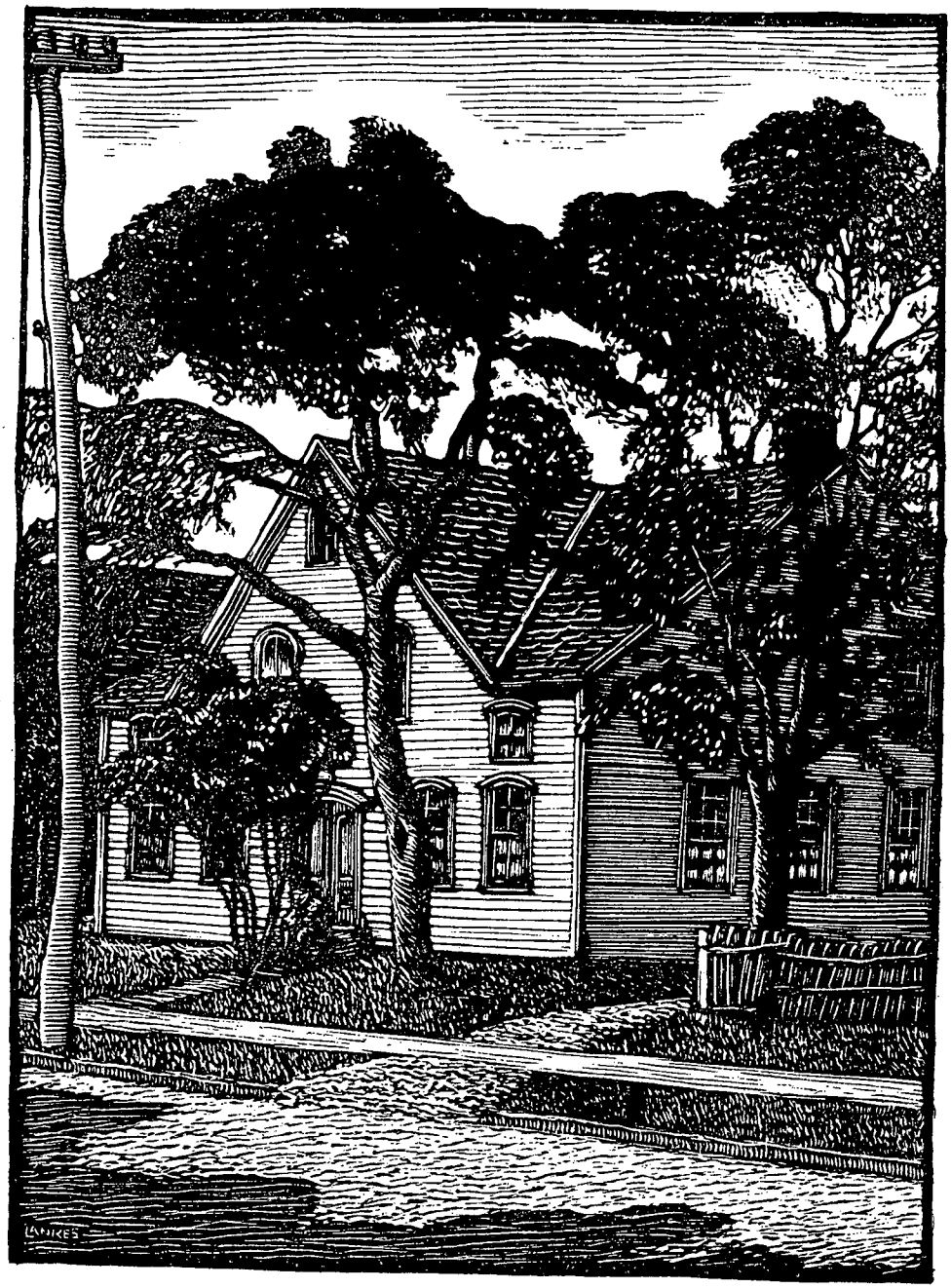

A HOUSE IN THE VILLAGE

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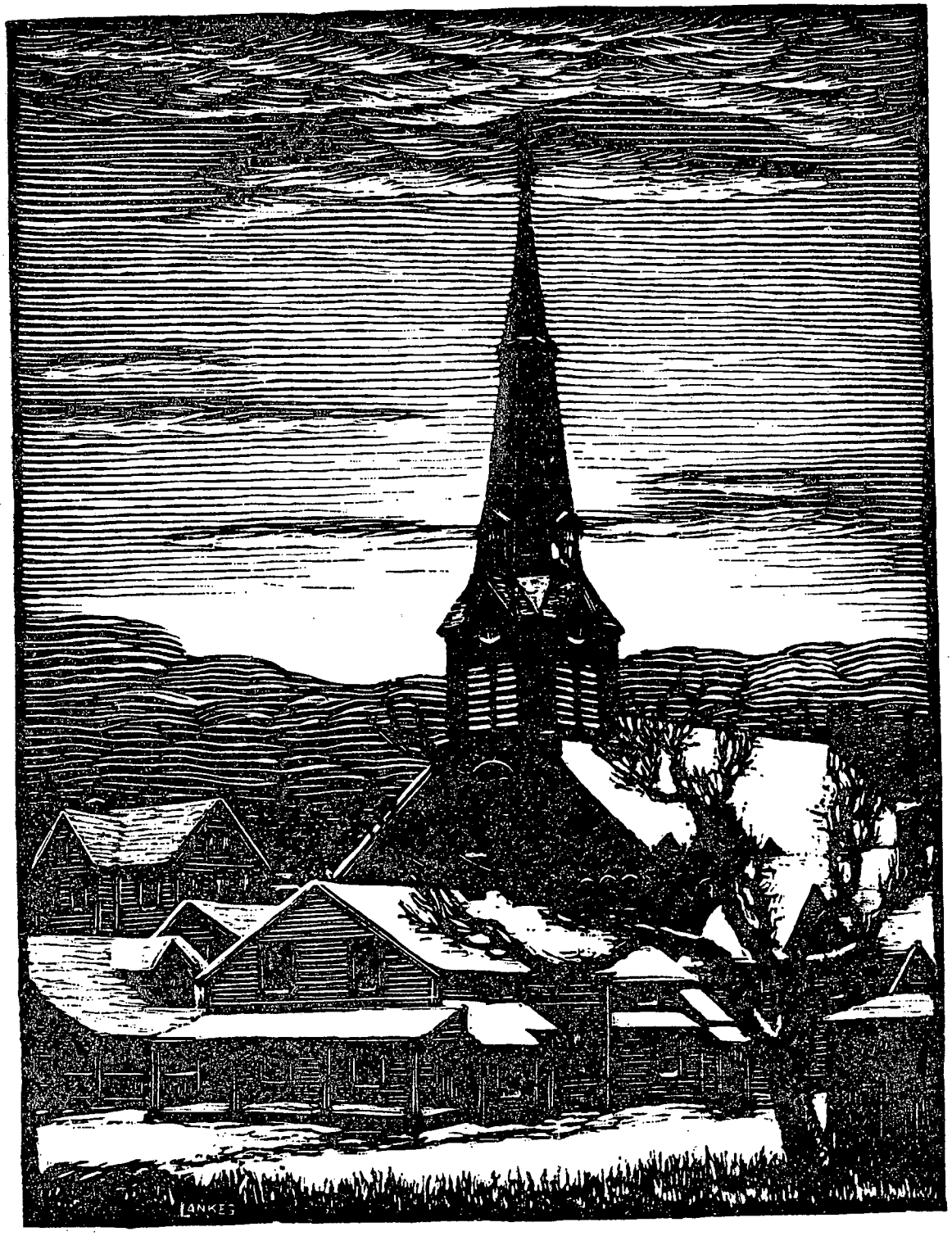

THE VILLAGE CHURCH

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A Yankee Renascence

By EDWARD T. HARTMAN

THE essence of the spirit of the early New England Village was cooperation—communal consideration of the needs and welfare of the village people. Around the common were grouped the homes of the essential institutions, the town house, the church, the school. Perhaps the most significant is the school, for this was the first instance in which the school was considered as one of the essential institutions of communal life. And the school has persisted in the New England village, and in all the off-shoots, New England and Western, of the New England village. The school has had its vicissitudes, but they have been less than those of the political or religious life of the community, and the vicissitudes of the school have generally been the results of the fluctuations in the other two directions.

The New England village was the home center of an agricultural and grazing area, very largely self-contained and self-dependent. The New England village thrived, as perhaps no other in history, on the fruits of its own soil and its own spirit. Its communal fruition was in form perhaps not of the modern cultivated variety, Burbanked (that at least came later), hot-housed (literally as well as figuratively), pampered into perfection; it was more of a wild flower, natural, indigenous, a product of its soil, its climate, its environment, but it was sterling in its qualities, if occasionally puckered and inclined to acidity. It was steady-going, dependable; it produced Emerson, Whittier, Longfellow, Lowell, as a natural outgrowth, and the end is not yet. Its institutions still persist as a vital force to color the New England of the renascence.

Whether it was conscious or unconscious, the New England village remained for some time a unit with common institutions. As Lewis Mumford points out (Survey Graphic, May 1925) this seemed to be deliberate in some cases, "it being our real intent," as they put it in Watertown, to "sitt down here close togither." They in many places regulated the possession, use and alienation of the land, thus anticipating the modern co-partnership housing idea and the garden city idea as advanced by Ebenezer Howard. But perhaps we should not separate these, for they are essential parts of one idea.

Here was manifested a marked individualism, for nowhere is there a more marked individualism than in the genuine cooperator, paradoxical as it may seem. Here were men and women whose individuality was marked by that independent type of thinking which reaches the conclusion that only through the common good is the greatest good of the individual achieved. As Raymond Unwin persists in repeating, we must make our choice between the cooperative possession of great things and the individual possesion of minute things. And if we are wise in our thinking, we will contrast the safety and durability of the one and the hazards of the other. When, as in the latter case, competition and contest are our only protection, what belongs to one man today belongs to another tomorrow. Seeing this, at a time when piracy on the seas was showing its unsatisfactory qualities the New England village established itself without piracy. And it was no advance, later on, when we all joined in driving piracy from the seas to the land.

There has been retrogression in New England. In places there has been marked retrogression, but even if we could, we would not in all respects undo its causes, for New England was a chief contributor to the "first migration," which built America. Her villages were also the victims of the second and third migrations, as well as of the great exodus of the Civil War, a going from which there was for many no return. Thus a second time the New England Village gave of her best, with results injurious to its life, but on the whole without regrets.

Many of these villages suffered from the second migration, that to the industrial towns. But it is not easy to decide which suffered more, the village largely emptied by migrations to industrial towns, or those villages which themselves became industrial towns. Both types of town contribute to the dark ages of New England, and there is probably nothing to be gained by contrasting the deserted village, from which most of the vital forces have departed, and the industrial village with its rows of miserable mill tenements. It is true that the mill villages of the early period were not all alike, but machinery and its products were the objectives and there seemed to be little need for care of the human element so long as a constant stream of newcomers poured an ever fresh supply into the maw of poorly ventilated and unsanitary factories and factory cottages.

Thus a combination of forces tended to weaken the life of the villages. To pour off the cream that rises to the top of the jar, once, twice, repeatedly, cannot add to the richness of what is left. Nor is the result better when the jar, constantly enlarged, is filled up again and again with water, and that contaminated by the conditions in which the jar is kept. And the enlarged jar with its vitiated contents has small reasons to boast its superiority over the smaller and depleted one. But it does!

RENASCENCE, however is the key word of our subject, and perhaps enough has been said to demonstrate the need for it. As a matter of fact renascence has been long on the way.

In 1692 the provincial legislature of Massachusetts passed a law requiring the selectmen of market towns to "assign some certain places in each of said towns (where it may be least offensive) for the erecting and setting up of slaughter houses for the killing of all meat, still-houses, and houses for the trying of tallow and currying of leather, . . . and make known the same by posting it up in some publick places of the town." This law in strengthened form still persists in the statute books of Massachusetts and, in the light of modern zoning and its treatment of noxious and hazardous

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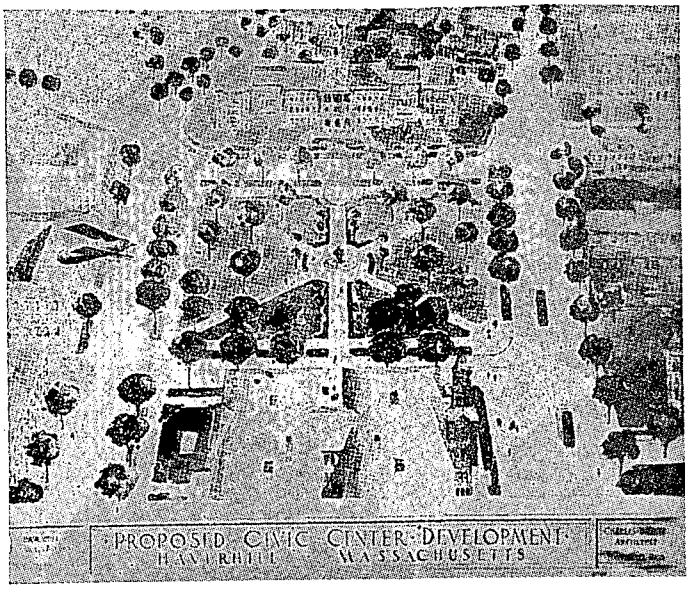

industries, throws a long shadow. At the same time a law was passed in regard to fire protection; this did not remain in force, and its lack has cost the people of the state millions, in fire losses and in the upkeep of fire departments, which might have been saved.

Perhaps the first deliberate step towards a revival was the organization in 1853 of the first village improvement societies, in Brimfield and Stockbridge, and the Tree Society in Tyngsboro. Since then village improvement societies have permeated New England more generally than any other part of the country. These societies have had a high rate of mortality, and their average duration of life has been short, though in many places they have manifested the living qualities of the proverbial cat. Some of them have lived probably as many as nine different times, with substantial periods of death between. Though the New Englander quite characteristically speaks of these intervals as periods of dormancy, or slumber, truth obliges one to say, borrowing a phrase used elsewhere, that death has frequently been absolute for long periods, the societies persisting in running around in order to avoid funeral expenses. An effort extending over a period of fifteen years to make a census of these societies, living, dormant, and dead, leads to the belief that there have been as many as three hundred of them in Massachusetts.

But the aim of the village improvement society and its place in the evolution of communal life is the significant thing. There were aims, high hopes, and something of accomplishment; but probably the greatest accomplishment was keeping alive a vital force—a force which, working through them for a time, manifests itself today in other ways.

The societies were a direct protest against conditions which rather obviously resulted from our early contest with Nature and from our strenuous efforts to establish in the new country both industrial and commercial systems which would meet the needs of a people growing with phenomenal rapidity. Never were there such needs, never were there such opportunities, and the results were characteristic of all periods of stress. Crudity resulted; against this the gentler and more aesthetic souls protested. Hence the village improvement society.

Yet the village improvement society largely failed, for it was a protest without a program. In this it was not unlike the leading protest of history, but still its results have to be considered. The prime movers in these societies felt an insistent urge towards a more satisfactory communal environment. Many occupied beautiful homes, in grounds developed with something of taste. But the road in front of the house, the vacant lot, the village green, and perchance the town house, the church, the school and its yard, and later the railway station, some one or all of them, were unsightly through design or neglect, and the effect on the village as a whole was obvious. So the societies tried to tidy up. They raked and planted and watered and painted. They were the parents of many of the modern utilities. Many towns owe their lighting systems, their water systems, their first sidewalk and many similar advantages to their far-seeing and persistent effort. They encountered the constant competition of repeated developments without proper design. They met with the opposition of "practical" people. They pretty nearly failed, but in the midst of their death there was life, for the life they fostered is doubtless the mainspring of later developments which are today being accepted by people of all kinds—even including the "practical" ones.

The Laurel Hill Society in Stockbridge, founded in 1853, still lives. It has had no period of dormancy and no call to return to normalcy. It has a distinguished record and Stockbridge, as a town, speaks for herself, as to results and the desirability of such work. Stockbridge has not had to face certain kinds of conditions, but Stockbridge, if she had to do it alone, would serve as a satisfactory monument to the value of the improvement society idea. There is no other with such a long life but there are many other examples of excellent work, and the spirit still lives—this must not be forgotten.

The societies accomplished tangible results, but failed because they did not get down to first principles. When a barn-like school, church or home is built it is difficult to "improve" it into a thing that will be satisfactory. It is as difficult to improve by trying to superimpose beauty on a thing improperly done as it is to create a patriot by placing a laurel wreath on the brow of a ward politician, or any other kind of politician.

THE housing movement and the playground and park movements, practically synchronous, are further manifestations of the aspirations of the people, though these movements have chiefly manifested themselves where they were

Practically every village has such evidences of its "hustling up-to-dateness"

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more obviously needed, in the more settled areas. These movements do not need elaboration here, but it must be said that their influence on the public mind has been helpful and contributary to the more satisfactory results which are now in prospect.

The growing recognition of the value of the New England village as a place for summer residence, too, tends toward its renascence. Without disparaging the advantages of many other localities, it is a fact that in her climate, her hundreds of miles of shore line, her streams and ponds, her vales and hills and mountains and in the unbutchered portions of her primitive forests and her often picturesque areas of second or third or some other growth, New England has a wonderful appeal for the man or woman who would, and can, get away from the ever deteriorating environment of our cities. The people are responding by the thousand. This means business, in its usual sordid sense—two hundred millions are spent annually in New England by summer visitors—but it also means a future and it is inspiring dreams of better things and plans for the common good in New England. It means something when the visitor from the Middle West tells the unsuspecting New England farmer that his hills and mountains are beautiful, that his tumble-down cottage is a precious heritage and that he would like to give the farmer five thousand dollars for his back lot.

The town of Falmouth, for example, with no industries, and a limited agricultural possibility under present conditions, has less than four thousand inhabitants in her more than forty-five square miles. But in the summer time she has a population of about fourteen thousand, these extra people being drawn to the town by its unusual expanse of waterfront, its summer climate, its pleasantly rolling land and its trees.

Winter sports, too, are being extensively developed, with Dartmouth College students doing the pioneering. A number of municipalities have interested themselves in the matter and it seems entirely probable that the movement will substantially strengthen the appeal of New England as a winter resort and as a place of permanent residence.

Speaking of trees, they too, add strength to the possibilities of New England. When the Commissioner of Agriculture in Massachusetts was asked what were the outstanding natural products of New England, he replied, "trees and grass." The climate of the region and its abundant and steady supply of moisture produce a condition favorable to forestry and pasturage, and the possibilities of forest development are being enhanced by the state and town forest and state trail movements. Although she has but recently begun to acquire state forests, Massachusetts has already one hundred and fifty square miles, and sixty-eight towns have established town forests. In 1924 the legislature passed an act authorizing the establishment of trails. These are designed ultimately to tie up city and town parks and forests with state forests, state reservations and interstate trails, so that some day those who want to walk will not have to travel a hundred miles or more to get a chance. This interest in trail-building and forest reserves is developing throughout New England.

Examples like this have shocked more than one "village improvement" into life

Main Street, Greenfield, is an example of an old street which has been protected and not "improved" into hideousness

Fitting into the mosaic is a return to sanity which, though of course fostered by the automobile, the telephone and the radio, prompts people to look more favorably on village life. Its possibilities for peace, for comfortable living, for health, and increasingly for culture and entertainment, make it no longer the "dreadful dull and dreary place" described by the stage driver to Charles Eliot Norton.

THUS the renascence in the offing is not to be credited to any one condition or to the brain of any one man, but to a set of conditions all contributory to the same general end. It now remains to describe the last, the most active and the most effective and promising of all these trends. This is the town planning movement, led and most largely developed in Massachusetts but already under careful consideration throughout New England. At the moment zoning is its most active element, but progress is being made in many other directions and the very activity in the matter of the zoning is reacting helpfully on all the elements of town planning.

Planning in New England is not to be distinguished from planning elsewhere. Aside from zoning it is largely in the direction of developing and improving the main through traffic ways, in a manner which will ultimately lace New England with a net-work of such ways; the proper layout of new land development schemes, which have so much to do with the internal economy of the town; the location of school sites and the taking of enough land so that the

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A Plan for New England

PICTURE New England with every stream lined with beautiful villages, attractive to look at and convenient because of the power which the streams themselves will provide. The villages are backed by the crofts and the grazing lands of the dairy herds and these in turn are backed by the ponds, forests and hills of the highlands.

Here is a call for regional planning, already dreamed of, but never carried out. Here is a basis for evolution which will change the evolved human being into the consummate social being. The process may be less spectacular than revolution, but it will result in the utilization of life, of energy, of economic resources and manufactured products, of civilization and all its by-products, instead of in the wasting and degradation of them.

New England, covered in the way which is possible, with villages next to Nature, would be invincible. Patrick Geddes has summed it all up when he says that "the conditions for labor and its real wages, in the inumerable garden-towns and villages . . . , each limited in size by that of its stream, and thus continuous with glorious and comparatively undestroyed natural environment, afford an additional factor of competition, more permanently important than are those of money wages and market prices."

Tie all this in with the cities and the manufacturing centers and give the whole the impetus which would come with a very few years of success, and there is no doubt as to what it would mean to New England.

school may expand to meet future needs with adequate play space. Comprehensive plans are under way in a number of places.

Perpetuity of usefulness, convenience, the elimination of waste, and, through better design of layout and of buildings, the enhancement of beauty, are the central objectives. The breadth of the movement may be indicated by the figures for Massachusetts, where there are eighty planning boards, twenty-three of them in places with less than ten thousand inhabitants and eight in places with less than five thousand. Many other communities are considering their establishment. Zoning is in effect in thirty-three places, while twenty-eight are at work on it and several more are trying to get started. The smaller towns are usually reached by such movements later than the larger ones, but now the smaller seem to be coming in faster than the larger. Already some fifty New England towns have comprehensive plans or are preparing them while a dozen or more mill villages of a newer and more useful type, through the wise action of manufacturers, have come into existence.

ALL these factors make up a mosaic which is believed to spell renascence—which has already spelled it for more than one New England village.

There is no outstanding example showing a steady evolution from the primary to the more modern type of village. One of the outstanding results of American democracy has been that we have had, as has been said, government by explosion. The same may be said of improvement, of whatever nature. Democracy at irregular periods shakes itself into shape and into action and produces certain more or less definite results. It then subsides and things look after themselves with just about the same efficiency as they would in an autocracy if the autocrats were all dead. Even at the present moment a strong characteristic of the zoning movement and an element which promises failure in many cases is that the people are looking for something that they can start and leave to run itself. They fail to see that democracy means that the people must be intelligent and alert and on the job 365 days, plus, every year. Zoning is bringing this fact home to the people, however, as no other thing has ever done.

A justly celebrated wag says that the Battle of Lexington was fought in Concord by the men of Acton and that Lexington has given a great deal of attention to this fact with resulting neglect of current problems. This is probably no more true of one place than another. In many regions there is marked tendency for the people to count upon the momentum of past deeds to cover present needs. It is in keeping with the statement of a Harvard graduate who said he would rather be the poorest man Harvard ever turned out than the best man any other college had ever turned out because his chances for success were better.

It is nevertheless true that significant pieces of work have been done and are being done, one kind here and another there, with the result that local problems in many places are pretty well in hand and conditions are in evolution towards a measurably satisfactory solution.

But there is a more comprehensive and hopeful view. What is needed is an orchestration of the activities and benefits of all parts of the region. The complete coordination of urban, suburban and rural regions in a combined planning scheme—which offers the only possible relief from the curse of life in large cities—offers also the opportunity to make New England invincible. Gardens, dairy herds and summer visitors would give summer occupation; the dairy herds, forestry and wood working would give winter occupation and with libraries, the telephone and the radio, culture and amusement are supplied. When regional planning for all New England is a fact, the New England village will have its rebirth because it will be actually the best place in all the region in which to live.

With this idea in mind the Massachusetts Federation of Planning Boards invited all the New England states to a conference in Boston in October, 1924. The attendance was small but the interest was genuine. Survey Graphic for May will give further impetus to the movement. It is going to be a pleasant thing to live during the next fifty years and see some of these promised things come into fruition.

At the moment the New England village has two minds, one drawing it towards bigness and notoriety; the other drawing it towards domesticity, comfort, culture, adjustment to life. Great cities have had their day. There will be a renascence of our American villages, the New England villages not least among them.

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Town Meeting

By FRANK A. WAUGH

THEORETICALLY the New England town meeting is the most conspicuous exhibit of pure democracy left in the political showcase. Only there is nothing theoretical about the town meeting. It is just as practical, as objective, as realistic as a mother-in-law.

Interest begins to fester about a month in advance of the eruption. At that time the selectmen start to make up the warrant. Practically no important business can be considered at the town meeting unless it is advertised in this preliminary program; and it is possible to kill some of the most unlikely propositions by leaving them out at this stage. However, the selectmen always err on the side of liberality, and any scheme which has a chance of serious consideration goes in. Also some which haven't.

This warrant looks a lot like the program of events in a track-meet, an analogy which holds good throughout the performance. Sample paragraphs would read like this:

Art. 11. To see if the town will appropriate $80 to build a culvert on Reed Street at the crossing of Alder Brook, or take any action thereon.

Art. 16. To see if the town will authorize the Selectmen to contract with Thomas Bigelow or any other for the removal of garbage for a period of one year, or take any other action in the premises.

Art. 23. To see whether the town will vote to change the name of Bryan Street to Monkey Avenue, or take any other action thereon.

There is apt to be one comedy number in the program, like this Article 23. On such an issue two or three of the town wags will make vehement speeches, sometimes studied and rehearsed in advance, after which the article is promptly dismissed and the town meeting goes on to the real struggle of the day.

IN our town it is the custom to occupy the forenoon in the annual election of town officers. These are nominated by party caucuses and the names appear on a regular printed ballot. Then at one o'clock the voting booths are removed, the moderator mounts the platform and the real sport begins.

It hardly needs to be said that the serious issues are those which involve appropriations of money. The biggest item is always for the schools. Roads usually stand second. The keenest controversy nearly always centers on unusual propositions, not infrequently on quite trivial matters. But the building of a new schoolhouse, or of an expensive bridge, or a purchase of land for any purpose whatever will nearly always lead to oratory and a division in the vote.

One of the modern improvements consists in having a ways and means committee. In our town this "finance committee," as we call it, is appointed annually by the moderator. Leading citizens of both sexes serve. This committee holds several sessions, public and executive, and goes exhaustively into all proposed appropriations and into the correlative questions of where the money is coming from to meet them. At the town meeting they appear with a printed report recommending favorable or adverse action on each item.

Frequently their judgments are contested by interested individuals or groups, and these attacks are met with all the spirit shown by the home team in playing against a visiting team from Greenfield. The chairman of the finance committee stands pat at the home plate, up in front near the moderator, and defends his committee report with facts, figures and counter-thrusts at the rebels. Usually the finance committee wins.

But not always. If Joseph Powers, farmer, living on a back road, can make it appear that his personal interest has been slighted—if he can capture the human sympathy of the meeting—the voters will gleefully upset the finance committee. Especially if it doesn't cost very much.

Plainly much depends on the tact, fairness and promptness of the moderator. To be moderator of a town meeting is a grown man's trust. To show how seriously we take it I may report that in Amherst we have annually reelected the same man for more than twenty years. During this time we have provided for his further education by electing him to the legislature, to the state constitutional convention and lastly to Congress. With this schooling we expect in time to make him a first-class moderator.

Then there are always a few men who live on the belief that a town meeting is made for speeches and that this is their chance. Some of these men are hoping to run soon for the legislature and wish to advertise their forensic accomplishments. A larger number consider their annual speeches in town meeting as the high spots in their limited lives. We used to have in our town a college professor of national fame who was good for one rip-roaring speech every year. He would walk up and down the center aisle broadcasting a style of oratory which would have done credit to the halls of Congress. Only better, for he was a better man than usually gets to Congress, and our town affairs which he used to argue are more important than most of the subjects debated in Washington. At least they are to us. For it is one of the most fundamental principles of all government that the nearer it goes home the more consequential it becomes.

NO one can form any just conception of a town meeting unless he thinks of it as a game—a lively pungent contest. I have already used the convenient figure of the athletic meet. The game is a spirited one because there are real stakes. Our very personal interests are involved—and our pocketbooks. At times the game becomes genuinely scrappy. Blows are given and taken.

Yet when it is all over and the moderator announces the adjournment there is seldom any rancor remaining. For the game is played according to approved rules, everybody has his fair chance, and if there are some winners and some losers that is only what persons expect who play an honest game. The situation is saved by good sportsmanship.

After all is said and sung isn't good sportsmanship one of the most fundamental elements in good democracy?

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Pie and E Pluribus

By JAMES PHINNEY MUNROE

THE New England village was, for more than two centuries, a comparatively unique institution, for it was the creation, originally, of the two unusual forces that drove the Pilgrims to Plymouth and Winthrop's colony to Boston. Those forces were the English craving for land and the Puritan ambition to create, at a safe distance from Episcopacy, an independent church-state. The former influence impelled each settler in New England to secure as large possessions as he could; the latter necessitated a central meeting-house in which were carried on, not only the religious, but also the civic affairs of the far-extended town. Therefore, no matter how widely scattered the worshippers might be, they had frequently to come together in the building that, for obvious reasons, they did not call a church.

Most early towns, especially in Massachusetts, possessed no village in the usual meaning of the term. In England and on the Continent, the people of a township commonly huddled themselves together along a single street, the workers going forth each morning for a toilsome day in distant fields. Such semblances of a village as existed in early New England contained but a handful of citizens clustered around the central meeting-house. They were the minister himself, the keeper of a "general store," the landlord of the essential tavern, and a few others. The main body of the inhabitants, particularly those more important ones, the "freemen" of the parish, lived, as a rule, in isolation, each family seated in the middle of its comparatively extensive possessions and each being a self-contained unit for providing the food, clothing and shelter needed by that group.

On Sundays, however, and on many week-day evenings, those families were obliged to get together at the meeting-house for worship, for public confession of sinning, for transaction of the town's business, and for such sociability as Puritan austerity allowed. This, last implied, in the main, a sour gossiping in the church yard between the long Sunday services; an occasional singing school confined to a rendering of the fearsome hymns of Watts; and possibly, in the more advanced communities, a quilting party, a spelling school, or, at harvest time, a husking bee. Youth, of course, found ways of "courting" youth, and early marriages ensued; but, as far as circumstances permitted, each new family, like its predecessors, grew up in virtual isolation except for the very frequent journeys, usually on horseback through forest trails, to the central meeting-house.

This lack of community life and, indeed, of ordinary human intercourse, emphasized the unpleasing characteristics of the Puritan: his taciturnity, his gloom, his uncharitableness, his ever-present consciousness of other persons' sin. This want of the social attrition and mellowness that the true village provides, bred up an unfriendly and suspicious race, unwilling to believe in the good qualities of mankind, ready to accept and eager to spread the slightest hint of a suspected, or an impending, fall from grace.

This natural "offishness" of the Puritan temperament —the inheritance of which still puts New England at a social disadvantage—was increased, not only by the isolation of the people and by their ceaseless dwelling upon the sad, rather than the cheerful aspects of existence, but also by their choice of food. Whatever their virtues, they sinned grievously against almost every hygienic law. They seemed to take inverted pleasure in bringing their bodies into harmony with their gloomy minds, through feeding upon dishes notorious for indigestibility. Instead of producing the light and nourishing breads which continental Europeans had enjoyed for generations, they took lumps of uncooked, unleavened dough and fried them in a dyspeptic grease. Rather than accept in their pristine state the succulent fruits provided by nature, they sealed them between hard covers, again concocted of unleavened dough, named the horrific result a pie, and made it, in incredible variety, the staple food of every meal. As a final insult to hygienic living, they mingled two things particularly difficult of digestion, fat pork and usually undercooked beans, into that dish which all persons west of the Hudson believe to be still the major sustenance of Boston.

What wonder that it has taken New Englanders nearly three centuries to overcome such handicaps! Doubtless they would be more fully under the Puritan influence than they now are, had not the pressure of population, especially that coming from foreign lands, forced them to live in closer contact and to adopt ways other than their own.

THE picture is not, however, one of complete shadow. The isolation of the early New Englander made him and his family self-contained and therefore markedly self-reliant. At the same time it gave him almost daily demonstration of the fact that a citizen can come together with other citizens, for the carrying on of essential, common duties, without losing his individuality and his full freedom of living. Had not the New Englanders—and the Southerners, also, for they dwelt in isolation upon their huge plantations—been blessed with this unique experience, they would have believed it impossible for communities so mutually uncongenial as were the Thirteen Colonies to come together for cooperative government, first in provincial congresses and then in a Congress of the United States. They had learned, however, from a century and a half of isolated living, in which, nevertheless, the scattered groups were tied together by a central meeting-house in New England or by a central church in the South, that this is not only a practicable, but a highly effective form of society. It is a thesis not difficult to maintain, therefore, that the wide-spreading, mighty oak, called the United States of America, grew out of the rather bitter acorn of the old Puritan township. It had no village to speak of; yet the tiny cluster of buildings grouped around the meeting-house was the very kernel of democracy, the very heart that built up and still maintains the sound, strong body of America.

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Woodcut by J. J. Lankes

A New England cemetery

The Lexington of 1925

By W. R. GREELEY

THE New England town was founded in the spirit of the Middle Ages. It was dominated by a church spire that represented civil government as well as religion. It was largely an agricultural community with such necessary adjuncts as a smith and a miller, a parson and a schoolmaster, a leech for the bodies and a cobbler for the soles of the inhabitants. The physical lines of the village resulted from a combination of planning and accident. The Common was deliberately planned, the roads largely laid out haphazard. Throughout the eighteenth and nineteenth centuries there was little deviation from the original type. In fact this whole period of two hundred years saw less change than has occurred in the last forty.

During the last brief interval a great transformation has occurred, with attendant gains and losses. The gains come largely under the head of material conveniences and luxuries. The losses are of a subtle and insidious nature and are just beginning to give us pause.

As an example of the changes that have been wrought in the old New England town during the last fevered generation, Lexington's lot may be of more than passing interest. Its early physiognomy, history and ideals have been described in a recent issue. What has been the story of its recent development? The town has been subjected every year to the severest temptations from commercial sources. The needs of business have threatened constantly to encroach upon all that lends to a suburban community its value for residential purposes. Too late it was discovered that open spaces were an essential part of this value. In order to redeem, in part, what had been lost, such spaces had to be taken promptly at a large cost, and developed with all the foresight at the command of the citizens.

The Town, following the recent civic and aesthetic awakening common to many communities, has acted vigorously to recover the assets squandered in the late nineteenth and early twentieth centuries. She has established set-backs upon her main avenues, to prevent a crowding up of buildings to the very street line; has adopted a comprehensive zoning system, and has a building law to secure safe and substantial construction for all houses and other structures.

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She is even now cooperating with land speculators to achieve the best results possible in new real estate developments.

Lexington has paid heavily to save her sacred Common from fatal intrusion at the hands of "business." She purchased a large tract of land to the east, upon which was located an old house, once a tavern. It has now been restored and the grounds made neat and appropriate. The other properties bordering the Common have been included in a compact binding them to their present residential or church use for one hundred years, thus safeguarding the Common for that period.

Another large area has been skilfully reclaimed and is being developed as a playground and amphitheatre. The opportunity for this improvement arose when the old water works that occupied the tract were abandoned.

OF the many incidents in Lexington's reawakening, the most noteworthy is in connection with a new cemetery. The character of a cemetery is a matter of consequence, as a considerable area of land in every town is devoted to this use, and is almost invariably conspicuously placed.

In the early years of the Colonies they were laid out with a pleasant semi-formality, and simple slabs of slate or marble, quaintly and charmingly lettered, were set up. This period was succeeded by the polished pink granite and commercial stone-yard period! To a sensitive eye the cemeteries of this latter type that spot the country over, must be depressing and painful enough. They are as ugly a jumble of heterogeneous monstrosities in stone as could easily be conceived.

In South Bethlehem, Pa., is a third type of burying ground, which was developed by the Moravians. It consists of a grove of tall straight-boled tulip trees, with a greensward underneath in which are placed, flat upon the grass, simple marble slabs to mark the graves. The effect is one of peace and quiet and, if one is ruminative, of modesty and equality among the dead. Here is no ostentatious rivalry, no discordant note of vulgar display to clash with the natural harmonies of the sylvan temple which hallows the memory of the dead.

One of the citizens of Lexington had seen this unusual spot, and so the idea was presented to the townspeople, and finally adopted by them for the plan of their own new cemetery.

The Planning Board studied the subject of cemeteries, found that Lakeview cemetery in Cleveland, and Graceland cemetery in Chicago were laid out on the so-called "park plan," and that the plan was entirely practicable and satisfactory.

They drew up rules by which the cemetery was to contain no stones rising more than two or three inches above the ground, except that the Catholic section should be permitted a single Calvary monument. The rules were adopted and the grounds are being laid out by the town to secure an effect of quiet and repose, and to preserve the natural elements of beauty provided by the site. It is earnestly hoped by the citizens that the town may in this way find its cemetery, in spite of the sad purpose for which it exists, to be, after all, a place that will add to the beauty of the community, and for each citizen who visits it have a "mild and healing sympathy."

Lexington is following the park plan of the Moravian cemetery at Bethlehem, Pa., in laying out its new cemetery

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Petting and the Campus

By ELEANOR ROWLAND WEMBRIDGE

IT is as far from my purpose here to point with pride to the good old days before the war when all of us were models of decorum, as it is to view with alarm the present period when decorum is no longer a model. It is merely an attempt to analyze a mode of behavior prevailing among many young people today—a behavior which may be old in its essence, but which has a new name and a new point of view characteristic of the times.

For several years I have been interested in an organization devoted largely to the protection of young girls, whose rash "petting" (among other things) often leads to such pitiable results. One day a young girl entered our office and looked around cautiously as she closed the door behind her. She announced herself as a recent graduate from a large eastern college and asked whether she, as well as the untrained working girl, had a right to consult us for vocational placement. When she was alone with me I asked her in what she was interested, and again she looked around with caution. Then in a stage whisper she said:

"I want you to tell me what to train myself for, but I warn you, I shan't want to do it. I want to do just one thing."

"Then why not do it?" was my natural question.

"Because I can't. I would if I could."

"What is it, and why can't you do it?"

She leaned forward. "I want to get married. That's all I want to do, and I can't do it because I haven't anyone to marry."

Anyone who has talked to girls on vocational guidance is familiar with the glassy look which comes over their eyes, which says as plainly as words, "We will train just long enough to earn our living till we get married and not a moment more." But here was a girl who said flatly, without subterfuge, that she could feel no interest in a training she hoped never to use.

"What's the trouble?" I asked. "If you want a husband so much, what seems to be the difficulty about getting one?"

"Because I don't know how to pet," she said. "Just once, coming home from a party with a fellow I didn't know very well, we petted on the back seat of the car. I sat in his lap all the way home. I never had such a good time in my life. But the next day he didn't call, and I never saw him again, so I suppose I didn't do it right—too much or too little—or something!"

"Perhaps you overdid it," I ventured. "It doesn't sound to me as if you were too backward."

"I think so myself," she admitted frankly. "I think I scared him off, and since then I haven't had another chance. They tell me I ought to sublimate my feelings, and my teachers suggested that I should try to be a matron of an orphan asylum—sublimate on the children. Do you think I could?"

"If anyone ever got a husband out of an orphan asylum, I never heard of it," I answered. "Why not consult the census, pick out a state where the men outnumber the women, get any work you can find in that state and hope for the best?"

"I believe I will try," she answered with some enthusiasm, as she left. Several letters have come from her which indicate a happier state of mind, although as yet no wedding announcements have celebrated her success.

THE story of this interview has been given with some detail, because it illustrates a frankness in admitting the state of one's feelings which would have been difficult if not impossible to a former generation. When many of us were in college, whereas our subconscious may have been in the same yearning state as that expressed by this young woman, at least it was Sub—whereas now one might almost say that it is Super. Last summer I was at a student conference of young women comprised of about eight hundred college girls from the middle western states. The subject of petting was very much on their minds, both as to what attitude they should take toward it with the younger girls, (being upperclassmen themselves) and also how much renunciation of this pleasurable pastime was required of them. If I recall correctly, two entire mornings were devoted to discussing the matter, two evenings, and another overflow meeting.

So far as I could judge from their discussion groups, the girls did not advise younger classmen not to pet—they merely advised them to be moderate about it, not lose their heads, not go too far—in fact the same line of conduct which is advised for moderate drinking. Learn temperance in petting, not abstinence.

Before the conference I made it my business to talk to as many college girls as possible. I consulted as many, both in groups and privately, as I had time for at the conference. And since it is all to be repeated in another state this summer, I have been doing so, when opportunity offered, ever since. Just what does petting consist in? What ages take it most seriously? Is it a factor in every party? Do "nice" girls do it, as well as those who are not so "nice"? Are they "stringing" their elders, by exaggerating the prevalence of petting, or is there more of it than they admit? These are samples of the questions I have asked, and have heard them ask each other in the discussions where I have listened in.

One fact is evident, that whether or not they pet, they hesitate to have anyone believe that they do not. It is distinctly the *mores* of the time to be considered as ardently sought after, and as not too priggish to respond. As one girl said—"I don't particularly care to be kissed by some of the fellows I know, but I'd let them do it any time rather than think I wouldn't dare. As a matter of fact, there are lots of fellows I don't kiss. It's the very young kids that never miss a chance."

I recall a wedding at which I was once a guest. It was on the island of Crete, and because of local custom the symbolism of marriage by capture had to be carried out in

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From a German woodcut

A sedate petting party of the fifteenth century

the ceremony. Our friend Evangelia, who had flirted quite openly and enthusiastically with Giorgio, had modestly to pretend to be prostrated at the idea of marrying him. Although a robust girl, custom decreed that she should be carried by stout grooms over the threshold of her father's house, in an apparently fainting state of protest against her wedding. Only a faint wink at us out of the side of her eye, as she was borne past us, indicated that Evangelia was not quite so limp as she was obliged to pretend she was—in fact not half so nervous as poor pale Giorgio waiting for her at the church. It was merely the *mores* of the situation. Giorgio must act bold, although his knees were shaking, and Evangelia must simulate a collapse which she was far from feeling. Apparently the *mores* of today is that no one simulates anything—in itself a fine gesture of frankness.

I wonder why veteran educators like Dr. Charles W. Eliot feel it necessary to urge college women toward matrimony. From my experience with them, I should say that never was such advice less necessary. The desire to marry and the fear lest one fail to do so, is in my opinion the principal reason why petting is so prevalent and so unashamed. The economic pressure of today is so strong that young men are cautious about assuming the financial care of a family. The wave of popular feeling among the girls is away from the pursuit of independence, which was the goal of yesterday, to the desire for romance and marriage which has been their goal since marriage was invented. Since petting leads to "dates," and dates lead to more dates and to real romance, one must pet or be left behind.

That petting should lead to actual illicit relations between the petters was not advised nor countenanced among the girls with whom I discussed it. They drew the line quite sharply. That it often did so lead, they admitted, but they were not ready to allow that there were any more of such affairs than there had always been. School and college scandals, with their sudden departures and hasty marriages, have always existed to some extent, and they still do. But only accurate statistics, hard to arrive at, can prove whether or not the sex carelessness of the present day extends to an increase of sex immorality, or whether, since so many more people go to college, there is an actual decrease in the amount of it, in proportion to the number of students. The girls seemed to feel that those who went too far were more fools than knaves, and that in most cases they married. They thought that hasty and secret marriages, of which most of them could report several, were foolish, but after all about as likely to turn out well as any others. Their attitude toward such contingencies was disapproval, but it was expressed with a slightly amused shrug, a shrug which one can imagine might have sat well on the shoulders of Voltaire. In fact the writer was torn, in her efforts to sum up their attitude, between classifying them as eighteenth century realists and as Greek nymphs existing before the dawn of history!

I SAT with one pleasant college Amazon, a total stranger, beside a fountain in the park, while she asked if I saw any harm in her kissing a young man whom she liked, but whom she did not want to marry. "It's terribly exciting. We get such a thrill. I think it is natural to want nice men to kiss you, so why not do what is natural?" There was no embarrassment in her manner. Her eyes and her conscience were equally untroubled. I felt as if a girl from the Parthenon frieze had stepped down to ask if she might not sport in the glade with a handsome faun. Why not indeed? Only an equally direct forcing of twentieth century science on primitive simplicity could bring us even to the same level in our conversation, and at that, the stigma of impropriety seemed to fall on me, rather than on her. It was hard to tell whether her infantilism were real, or half-consciously assumed in order to have a child's license and excuse to do as she pleased. I am inclined to think that both with her and with many others, it is assumed. One girl said, "When I have had a few nights without dates I nearly go crazy. I tell my mother she must expect me to go out on a fearful necking party." In different parts of the country, *petting* and *necking* have opposite meanings. One locality calls necking (I quote their definition) "petting only from the neck up." Petting involves anything else you please. Another section reverses the distinction, and the girl in question was from the latter area. In what manner she announces to her mother her plans to neck, and in what manner her mother accepts the announcement, I cannot be sure.

But I imagine that the assumed childish attitude of the daughter is reflected by her mother, who longs to have her daughter popular, and get her full share of masculine attention. And if the daughter takes for granted that what her mother does not know will not hurt her, so does her mother's habit of blind and deaf supervision indicate that

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she too does not want to know any more than she has to. The college student is no longer preeminently from a selected class. One has only to look at the names and family status in the college registers to see that. If petting is felt to be poor taste in some families, there are many more families of poor taste than there used to be, whose children go to college. Their daughters are pretty and their sons have money to spend, and they seem prodigies of learning and accomplishment, especially to their unlettered mothers, who glow with pride over their popularity. The pleasant side of the picture is that anybody's daughter may go to college and pass on her own merits. The less agreeable side is that more refined, but timid and less numerous stocks feel obliged to model their social behavior on the crude amorousness and doubtful pleasantries which prevail at peasant parties. If anyone charges the daughters with being vulgar, the chances are that the mothers, though more shy, are essentially just as vulgar. The mothers have no accomplishments in which the daughters cannot surpass them, or no alternate social grace or cultivated recreation to suggest, if petting is denied them. Indeed that daughters are really at war with their mothers in point of view, I do not believe. On the contrary, thousands of mothers live all their emotional life in the gaiety of their daughters—having nothing else to live it in, and they suffer quite as deeply as their daughters if maternal strictness threatens to make wallflowers of them. Do not listen to what their mothers *say*, but *watch* them, if you want to know how they feel about their daughters petting! Their protests are about as genuine, as the daughter's, "Aren't you terrible?" when a young man starts to pet.

The sex manners of the large majority of uncultivated and uncritical people have become the manners for all, because they have prospered, they are getting educated, and there are so many of them. They are not squeamish, and they never have been. But their children can set a social standard as the parents could not. The prudent lawyer's child has no idea of letting the gay daughter of the broad-joking workman get the dates away from her. If petting is the weapon Miss Workman uses, then petting it must be, and in nine cases out of ten, not only Mrs. Workman, but also Mrs. Lawyer agree not to see too much. At heart both women are alike. Neither one can bear to see her daughter take a back seat in the struggle for popularity, and neither woman has any other ambition for her daughter but a successful husband. If by any chance, petting led *away* from popularity and possible husbands instead of *to* them, the mothers would be whole-heartedly against it, and if they were—petting, as a recognized recreation, would stop.

I have become accustomed in work with so-called delinquent girls, to find every delinquency easily explained by the family background. And I have never yet known a girl who was an ardent petter whose point of view was not easily traceable to her mother's weakness or her vanity. Sex reserve is not inborn any more than language is. Both must be acquired in early childhood to be used without an effort. The sex restraint or lack of it, which obtains in college, was developing through the grades and high school under a mother's eye which either saw, or tried not to see. "She doesn't understand," is the girl's comment on her mother, and there is a pathos in her defense of her mother's ignorance, and weak determination not to know too much. Obviously however, one will make no progress with a girl by criticising her mother, and rightly so. The mother is as much a product of her training as is the daughter, and there is no advantage in lowering self-respect when the object is to raise it.

What Can Be Done About Petting?

Mrs. Wembridge says "A whole public opinion has got to change with students. Twenty is too late. It ought to begin at ten, and does begin then or earlier when children are properly brought up." She offers the following suggestions as the fruit of her first-hand observation:

1. Installation of deans in high schools and grammar schools, to supervise and help regulate social life as they do in college.
2. Vocational advice to girls, taking for granted marriage, and discussing all work against that background. Have romance accepted as a fact in life by the authorities, instead of being merely giggled about in the dark.
3. By means of vocational conferences get it before the Parent-Teachers associations for education of the parents who are to blame.
4. Creative recreation, especially dramatics and athletics, instead of so much weakly chaperoned dancing and automobile riding.
5. Social hygiene program for normal school teachers, who so largely control grade and rural work.

WHAT arguments, then, will have weight with girls whose taste and feeling of restraint have not developed in their homes? Personally I have hit only upon two. One is the injustice of the fact that the girl whose family has climbed to a higher financial level can "get away with" behavior for which the less favored working girl is arrested. Many an incorrigible daughter of poor parents has been brought to the authorities because some neighbor, policeman, relative, or teacher has observed in her the tendency to persistent petting which my college graduate affirmed she indulged in and would always indulge in when she got the chance. Every evening in the city, "gas hawks" or roving young men in automobiles, pick up the young girls as they come out from work, and "pet" them even in the streets. They have done it outside my window with an enthusiasm which even two large paper bags filled with water and hurled against their windshield by an interested spectator failed to cool. A college senior told me that she had dragged her dean (who did not believe her reports) around the campus after dark, and counted seventeen couples, swathed in rugs, caressing each other under the campus trees. As college students they are let alone. As little bundle wrappers, power machine operators, laundry sorters, and waitresses, they get arrested. As my Amazon said, "It is natural to do what I like." Very true. The only difficulty is that Tilly and Rosie, and Tony and Mike, say exactly the same thing. But when they pet in the park, having no other place to do it, the policeman turns a flashlight on them and orders them off on a charge of unseemly conduct. It is apparently one more thing which a poor girl cannot afford, and I have (*Continued on page* 412)

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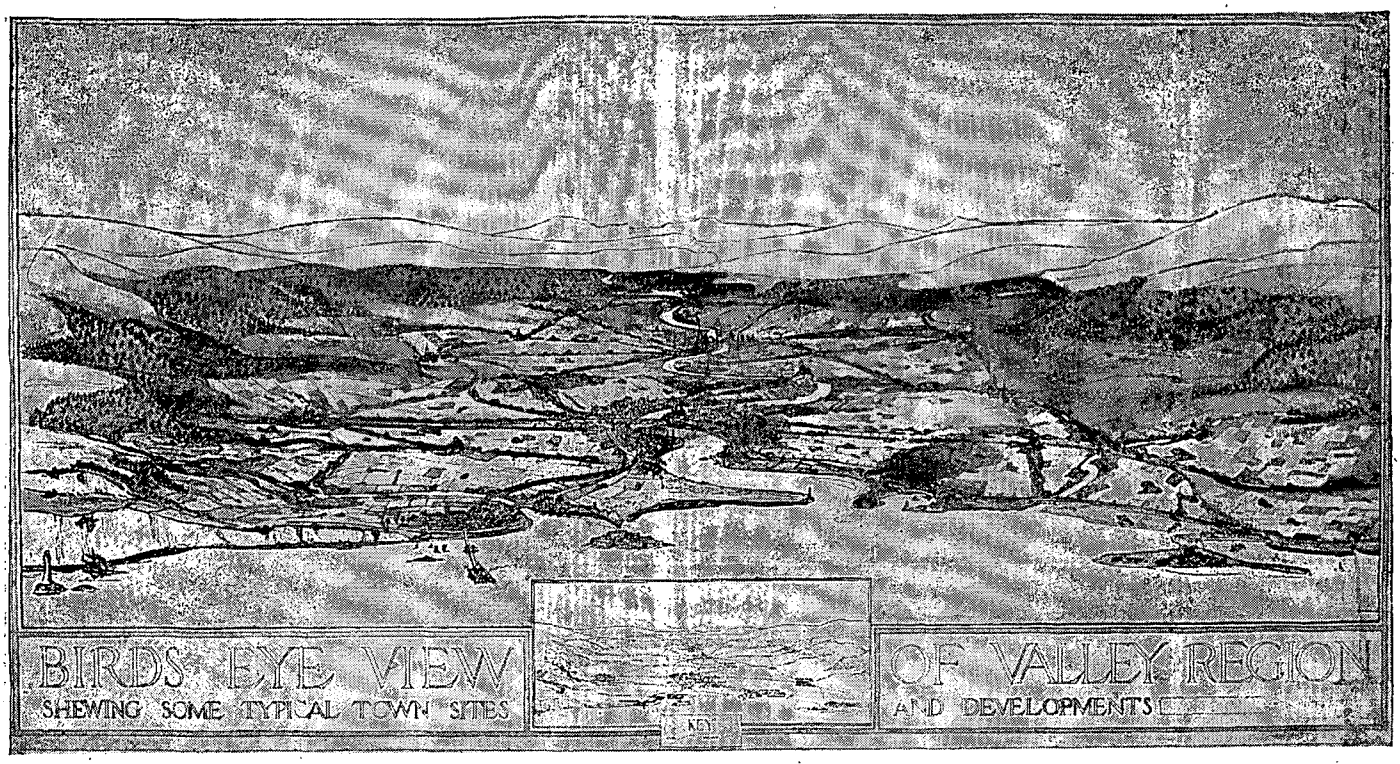

The Valley in the Town

By PATRICK GEDDES

Cartoons by Hendrik Willem Van Loon

IF we would be city builders we must first of all be archaeologist-historians. Like Troy, we must excavate the layers of our city downwards, into its earliest past—into the dim yet heroic cities over and upon which it has been built; and thence we must read them upwards, visualizing them as we go.

Nor is it a matter alone of digging down through layered dust. Our city walls are the horizon line and beyond. From this Outlook Tower in Edinburgh in my last article I outlined our Scottish mountain slope, from the highlands to the sea. We thus found nothing less than a cross-section of the world; and together scanned on it the footholds of hunters, woodmen and miners, of shepherds and fishers, of crofters and farmers until we had worked our way down to the walled "farm-town" with its substantial gates. Hence, if we would understand the work that goes forward in our modern city, that now sustains and shapes it, and that makes the very foundations upon which we must build in town improvement and city design, we must turn back to these few seemingly simple native occupations; for from them all others have demonstrably developed. Nor should we be content until we dramatize them, as a whole, into the pageant of our city of today.

We can thus trace back the natural development of modern town and street with its shops and offices and public buildings, from the old fairs, and the yet older market-places of these elemental occupations. On the other hand, we can follow them forward again, through their thousandfold division of labor—and through the union and integration of occupations also—which fill the postal directories of our modern cities. So to do is to see the similarity, yet also to unravel the individuality, even uniqueness, of all the towns and cities of men.

As we pass from city to city, for example, we see the miner differentiated; here to gold and silversmith, there to iron or brassworker. In his ancient sub-craft of smith, his forgings range from horseshoe and ploughshare of old to the finest instruments today; and as armorer, from lancehead and arrow-point to bullet and torpedo. He has of course many partnerships with the woodman; from the centuries-old art of coal mining to the latest Institute of Technology, with its vast laboratories of many kinds.

From the woodman in turn we have not only much of our building tradition, alike in Parthenon or Gothic nave, but of sculpture as well. To him also we owe our furniture centers, like Grand Rapids, Michigan; and nowadays also the paper and pulp-mill towns which skirt the soft wood forests of the United States and Canada.

What then of the like differentiation, and "progress," of the hunter? Not merely to furs and game and sport: his becomes, and above all, the military order, and

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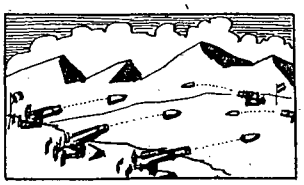
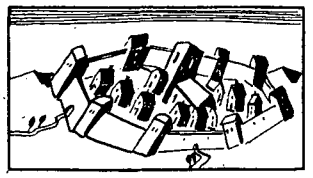
with all its developments. The student of the evolution of war must thus throw aside all current platitudes as to war: of "human nature," "inevitableness," and the like; for he has patiently to work out the ways in which, in different times and lands, this prime protagonist of the war-game has subdued the other occupations to his service. Both miner and woodman have obviously served him faithfully, from earliest flint-point, blade and shaft up to that "villainous saltpeter" (with sulphur and charcoal thus also contributed)—from which has developed the fearsome ordnance of today. But also he has learned strategy from the further-traveled and more thoughtful shepherd. Hence his geographic range, along the routes of the caravaneer—hence-forth often with him, heart and soul, as nomadised; and thus coming to rule the peasant-folk, as his subdued flock. Witness Mongolian history, from China and India to Europe; and note the qualities of victory, the defects also of Turkish (and even Magyar) rule, up to our own time. How else could arise shepherds, who like their sheep-dogs at times, revert to wolves, and worry whole flocks to death?



The poor peasant has often resisted these incursions, as many an old "War of Independence" bears testimony to, from Maccabees to Montenegrins, Swiss to Scots: but the peasant too may only too readily become bandit, as not only Greece and Italy have shown, but Robin Hood, and Rob Roy as well, in our British Isles. For though these latter had also a strong touch of woodman and shepherd respectively, such combinations arise easily with their return to nature, yet under such militant conditions.

The wolf-strain in Rome only too plainly dates from among her very founders. With the sea-fisher the hunter is readily combined, in warrior temperament, as Northman and Norman history, and their spreading conquests, tell. But the latest and greatest of all the hunter's triumphs,—his completed organization of society towards the rule of wardom, and towards its climax in war, is the modern one, that of compulsory service for the peasant. The hunter as man hunter and war lord—already so well seconded by miners and woodsmen as artillery and engineers, and by shepherds as nomad cavalry to scout and lead, as staff to organize—thus completes his domination of all the essential regional occupations, and so not only enormously increases his forces, but clinches his control. For while the poor cultivator, only too readily, can be perverted to bandit, the more prosperous peasant and farmer of the plain is inclined, by his fixed material wealth and his home attachments, to timidity, and thus to submission: as fully conquered peoples have too frequently shown. What next, but that extreme perfection of adjustment which was the culminant achievement of the eighteenth century, from the Prussian drill-sergeant-king onwards, fully to *abjectize* the peasant, as conscript and pawn in the army's internal organization; yet with corresponding psychic balance and release, to *banditize* him in his doings in the enemy's country?



Thus, so far as the essential rural occupations are concerned, the social evolution of wardom has reached completeness, and above all in our times; and as the urban occupations are after all but the market, workshop, and office developments of these nature-occupations, their incorporation into the same system was the characteristic development of the Great War. With more incentive, more encouragement, more means and more resource than ever for its technical progress in destructiveness, it drew on each and all the sciences. And we saw too the mobilization of the entire community, throughout every range of occupation, as well as in numbers and now inclusive of women, actively utilizing them; no longer merely for nurses (though even that is recent) but for munitions, even war for labor, and for more directive duties.

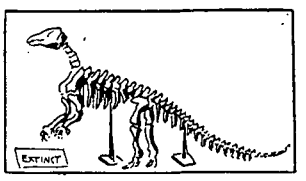
All this is obviously but the merest outline of the anthropologic and historic evolution of Wardom; and this not simply as the most conspicuous development of our Western society, but as that development which transforms and subordinates all others to its service. Only by gaging its historic momentum, and feeling its modern gravity, can we fully understand the regions and cities of the greater part of the civilized world, and their extraordinary subjugation to war. Indeed a new and longer essay than this would be needed to trace the unseen ramification of militarism.

II

OUR review of the nature-occupations has thus given us many and plain indications that "human nature" is nothing like so combative as warlords and their heralds—be these of trumpet or of press—are wont to describe it. The militaristic organization cannot but be conditioned and limited by the productive; and it thus exposes one flank to the forces for peace. Yet the pessimism with respect to war, which I find widespread both in Europe and America as aftermath to the world conflict, is not to be lightly overcome. What grounds remain for constructive hope? To throw off this leash of the man-hunter—is not that the question of our time?

In any stocktaking of the factors which may be mobilized to rid us of wardom, (not again by a half-blind piece of surgery, such as "a war to end war," but by some organic process of social change), let me advance the nascent movement for regional and city planning. Our imaginative dreams, of a future peacedom, too seldom are carried beyond vagueness. By beginning with smaller units, we may relate our emotional urge and desire to the realities of our historic and occupational evolution. We may conceive social objectives, in terms of city and region, which may be next applied in terms of the nation; and even thence beyond its boundaries.

True, city and region, no less than nation, most often move towards Utopia upon their simplest plane—that of the man who said, "I am rich and increased in goods: I will pull down my barns, and build greater." Yet from the very outset of our planning we find it needful to take a more comprehensive view than of mere magnitude. The naturalist is compelled to recognize that although the past yields many types grown to colossal, and these often mailed and shielded, often toothed, clawed and horned and even both to the



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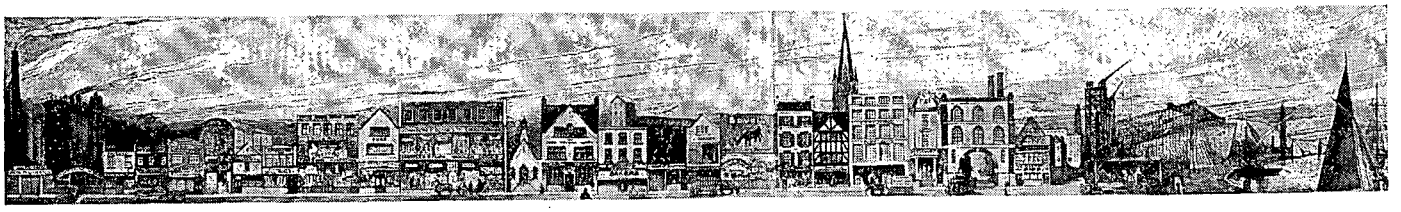
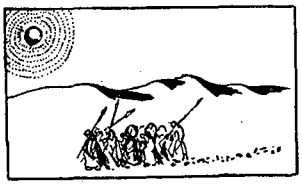
From the hills to the sea the valley section discloses miners, gold-washing in the stream; woodmen destroying the last forests; shepherds; patriarchal hunters and their clans; peasants reaping; rich farmers; fishing village and boats.



Starting from the left, the iron works and the shops of the ironmonger and goldsmith (miner) appear on the city street; then (woodman) timber and fuel yard, furniture shop, paper warehouse. Next the big (caravaneers') store with furs from hunter and woolen goods from shepherd. Also there is his small church or chapel with which there should be a school. The Hiring Fair, the original of the Labour Exchange, indicates the older appearance of the poor peasant, and in later times we see his bank and insurance company. The farmer occupies the street as miller, baker, brewer, butcher, greengrocer, innkeeper, etc. For the fisher is the fish shop and for the sailor and merchant venturer the warehouse and shipbuilding yard and the great seaports.

uttermost, and thus seeming the final masters of land, of sea, and even of air—it is not these Megalosaurs, Dinosaurs, Tyranosaurs, and Pterodactyls that have survived, but the small birds and mammals upon which they at first preyed freely.

So too, in the human world, with its deeply true folk lore and hero tales, the shrewd Ulysses overcomes Polyphemus, young David slays huge Goliath with his sling, and little Jack becomes the Giant-killer. So it has been from earliest times: the peaceful agricultural world outlives all its imperiously conquering hunter-lords, from the neolithic ages onward. The mighty Assyrians have long vanished; while their ancient contemporaries in the peasant lands as in Egypt, in India, in China are still sowing and reaping as of old. From the strifes of Sparta and Athens, calamitous though these were, the supreme city emerges immortal; and so has Jerusalem, despite her many and mighty assailants, conquerors, even destroyers, oftenest of all cities of the world.



Neither the patriotic histories of the past, nor yet those of the present lay much stress on such things. They have inculcated ideas of the reverse order. They have tended to produce, alike in the popular and in what is called the educated mind, the impression that war is of the very essence of the national life, and of human nature as a whole; while peace is but a matter of pious "sentiment" natural and excusable enough no doubt in women, in clergies, and old men fallen into either temperament; but "not practical politics." Indeed those who hold such ideals have seemed dangerously anti-patriotic when war is in the air; as did the Christians to old Rome: and hence they have since received treatment wellnigh as severe.

It is more than time therefore to be re-handling such questions in terms of science. Whether we proceed in detail from the critical historian's scrutiny of documents, or on the present lines, from the general study of social life as a matter of place, work and people—we arrive at the same conclusion! which is that our patriotic histories are not true. They are not histories, but very largely historical novels, tendential fiction in fact.

It may be worth while to pause long enough to share a Scotsman's look at the main European historians, as they arose throughout the middle nineteenth century, since these largely provided the idea-systems current before the Great War, and largely surviving since. Thus Macaulay and Carlyle, Freeman and Froude, with all their differences, are yet broadly to be summed as boys stirred by reading Walter Scott. So not merely was Dumas stirred to write historical novels; but no less were Michelet, Thierry and more started to their histories, as their biographies tell. So too in other countries, notably Germany, where the laborious Ranke tells how he too was essentially formed by Scott, though largely in this case by rebound. I do not venture to speak of American historians, not having their biographies; but they too might be worth looking into, as to this point of boyish, adolescent or later impulse.

Nor did historic romance influence the writing of merely history: it also molded thought and life. Thus the "Oxford Movement" of 1843, with its recovery of the "High Church," was the natural, indeed inevitable, expression of boys who had read Scott and played cavaliers; whence easily to Laudians. Correspondingly the "Disruption" of the Scottish Church in the very same year was the analogous (and also truly romantic) revival of Scott's Puritans and Covenanters.

In fact, on these lines, a very fruitful retrospect might be made for every country of the heroic and romantic literature of its past, subsequently acted upon as sober history.

In contrast Fustel de Coulanges, Lavisse and other historians in France, and notably Acton in England, have done much towards exploring their national histories in more general terms of the general movement of Europe and its civilization, of Christendom and its endeavors, though Scott had much of this too; hence thus less for the greater glory of "the Black Prince" and his kindred tribal military champions, as in the schoolbook histories. Wells' Outline seems to be having a widely educative result, on both sides of the At-

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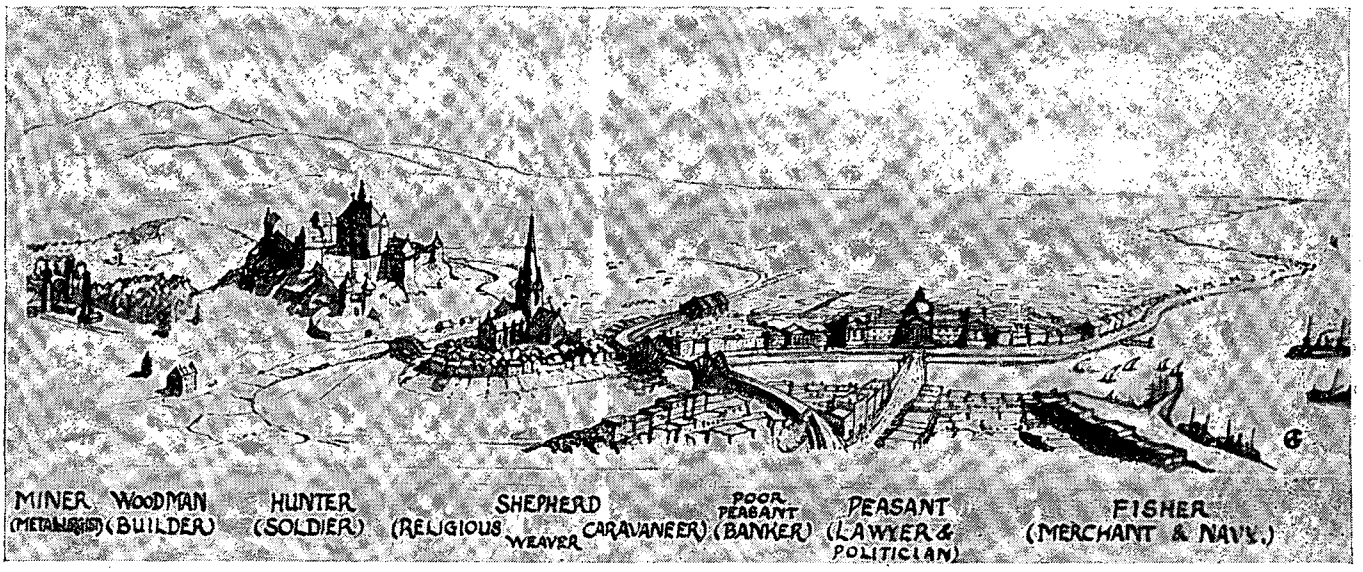

lantic, in abating too nationalistic sympathies; as also Van Loon's and, of course, more specialized works. Yet when all such history-writing is given full credit, it still lacks that intimate regional occupational and evolutionary treatment initiated by LePlay, which we shall apply to the folk and institutions of the city in subsequent outlines.

III

OUR interpretation of LePlay and his method has indeed been implicit throughout much of the preceding chapters. Thus we have been considering regional geography, in Articles II (Place) (Cities, and the Soils They Grow From, April 1925). We have outlined the significance of nature-occupations, in Article III (Work) (The Valley Plan of Civilization, June 1925.) And we have to consider their associated social make-up and institutions, in later articles (Folk). But now we may tie these all together; by help of his fundamental formula, *"Lieu, Travail, Famille"*—say *Place, Work, Folk*. With him and his successors, and not less fully, we have to show its fundamental universality, as the formula of any city, any civilization—from the old Greek philosophers to the markings of an Indian woman on the dusty pavement of her street or temple. It can be made the "open sesame" for studying the enduring factors and civilization values of any region or city—a foil to the historians and the heralds!

IV

AS surveyors of regions and cities, from their concrete origins to their strangely mingled present, our task is primarily to read the evidence of their past; and this as much in the open, and apart from books, as the geologist reads the strata which his pick lays bare. Their crafts reappear from their fragments, and their craftsfolk with them; and above all, their arts reveal the very souls of their supreme craftsmen. So for writings too—from lightest wall-scribbles and pasquinades, through popular songs and merry-makings, guild-processions and more, to their literature proper—their dramatic and other muses. Religion too similarly revives, and at its many levels, humblest to highest, debased to mysticised. So with all these, the changing politics and policies of the city and region before us become more intelligible, even to their clashes within, their correspondingly mingling fortunes without, from expansions and victories to the opposite.

In such ways the people of each region and city may increasingly know their past, and clarify its heritage. More than ever they may feel themselves citizens of no mean city: yet also they will know—as well or better even than did their prophets, moralists or satirists of old—the weight of its burden too. Thus, knowing and confessing its many evils and meannesses, since now plainly seen and undeniable, they cannot but think and strive towards purging it anew.

What Pompeii, as re-excavated more and more skilfully, does for later and modern Naples, that we have to do everywhere so far as may be, for every city—in itself and in its ancestry direct and remote. Thus the Florence of Giotto's Tower, and again that of Medicean palaces, should be reconstructed, not merely in the historian's imagination, but also as friezes in our civic galleries, as models in our museums (as indeed already for Rome and elsewhere today). With all these too, their vital literature; as from Dante's supreme presentment of the good and evil of Florence, into which converges, and in which culminates, wellnigh the whole Middle Ages; and again this from the great humanists, and from artists also, from whom radiated the Renaissance; in whose decline we moderns for the most part live today, despite all that industrial and other advances have given, or lost.

So shall we be aroused to write in our turn; even with something of historic romance, and of a new order more sociological. What more vivid history—in its true sense, of re-creation of the past—than The Cloister and the Hearth? Nor is George Eliot's Romola to be lost sight of as a prototype of such history, even though no longer in the first rank as novel. Consider too the achievement—first for its own day of course, yet with elements of enduring value—of Ruskin's Stones of Venice, and Seven Lamps of Architecture. And are our tourings of Italian cities merely to be guided by the respectable Cook and Baedeker, and not vitalized by the romantic vision, the dramatic passion, and the psychic insight of Browning? And in this connection, with due respect to such creative writers as these, as also to such esteemed compilers as Wells and Van Loon, let me recommend a recent book which unites both strains—Rachel Annand Taylor's Aspects of the Italian Renaissance. For hers is the torch of historic learning, raised anew by poetic genius; and thus aglow with life and light.

It is a large undertaking, this before us—a task of gener-

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ations over the world, but which it has been the special privilege of our times to begin—this reconstruction of the vital past; and thence awakening realization and interpretation of the present. With all respect to our sociological surveys so far, must it not be confessed, that though we aim at truth as colorless and pure as distilled water, even this needs some gasogening before we can induce our public to take to it? Or even be satisfied with it ourselves?

PLACE then for the fuller treatment of regional and civic history!—and thus for renewal of the Pageants and Masques which were current before the Great War. We elders may indeed be too saddened to make these with our former élan; so all the more freedom for the younger generation.

But, it may be said, they need a new initiative. In a measure, they have something of this already, and both in poetic and artistic forms—of their own, doubtless not ours—but that too is the way of all new generations. Long ago a wise old pope, in or near his ninetieth year, was asked for his reminiscenses. "Well," said he, "I have seen three generations of men; and here is the first thing I can tell you about them—they were each characterized by a very different manner of thinking!" That this originality of bent should reappear among our own successors is as it should be: yet withal we may help them to grasp the heritage we in our time have done more to clear up than to use and apply: and not the least of such applications lies open to them in the field of civic art. It is not a little to the glory of Emerson that he wrote:

> Give to barrows, trays and pans
> Grace and glimmer of romance;
> Bring the moonlight into noon
> Hid in gleaming piles of stone;
> On the city's paved street
> Plant gardens lined with lilacs sweet;
> Let spouting fountains cool the air,
> Singing in the sun-baked square;
> Let statue, picture, park and hall,
> Ballad, flag and festival,
> The past restore, the day adorn,
> And make tomorrow a new morn!

America has done many things worthy of that call; but not yet with that fulness of civic endeavor; nor up to that fulness of democratic appeal with which Emerson continues:

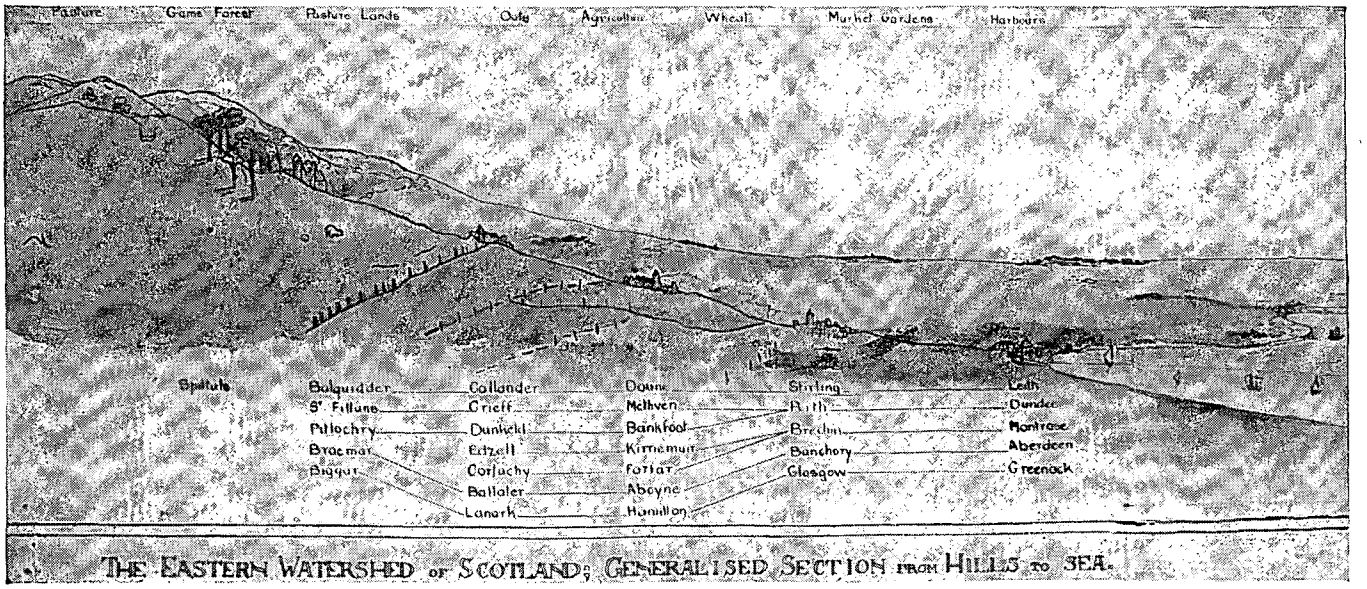
> So shall the drudge in dusty frock
> Spy beside the city clock
> Retinues of airy kings,
> Skirts of angels, starry wings,
> His fathers shining in bright fables,
> His children fed at heavenly tables.

In our utilitarian day such writing has not been taken seriously. It is for us planners, utilizing our surveys of our own cities, our heritage of the nobler cities of the past, to work out how and where such impulse and example may be vitally expressed, for, and by, ourselves. And thus in plain daylight, and from drudge-slum through street to square, to parks and gardens, to pageants and festivals, and with enduring, towering monuments high over all.

It cannot too often be recalled that the Renaissance was no mere time of renewing classic learning and its ideals. It was a time for vitalizing our modern tongues as well, using the best of old thought to enrich the new. Sir Thomas More and his friend Erasmus entered fully into the joy and even fun of this: hence what we translate as Erasmus' Praise of Folly (*Encomium Moriae*) was praise of More himself, and praise of his symbolic mulberry tree as well as of merry and healthful fooling; and so was not merely a satire. In the same way More's *U-topia* is neither English nor Greek: nor was it meant to imply *Ou-topia*—no place, nowhere—the meaning which foolish cynics have given it. Its real meaning—indeed in one old edition its very spelling is Eutopia—place of well-being and beauty. That is our own place here, if we are but willing to learn the best we may from others, and thus shape it more near the heart's desire. Carlyle in his own way expressed this in Sartor—"Here or nowhere is your America!"

V

BUT here the reader may say (as indeed does our editor for him!) something to this effect: "All very well, perhaps: but suppose we even grant all these studies of the various occupational origins of our civilization on the one hand, and these ideals of the (*Continued on page* 415)



THE EASTERN WATERSHED OF SCOTLAND; GENERALISED SECTION FROM HILLS TO SEA.

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The World Notices the Child

By JOHN PALMER GAVIT

WHILE the ponderous and much-advertised International Conference on Traffic in Arms and Munitions of War was dragging its tortuous and voluble way toward its end in Nothing Much, beyond the doubtful choice between being properly bored through by a rifle-bullet, punctured by a bayonet, blown up with dynamite, or diabolically smothered with poison gas—take your choice; personally I don't care; in another part of the great headquarters of the League of Nations a vastly more important and significant thing came to a head.

Namely: the fifty-five countries organized in the League of Nations took formal notice of the Little Child. It was a momentous noticing. I should go so far as to say that it surpassed in importance anything else that has been done by the League or by anybody else in a very long time.

At the meeting of the Council of the League last December at Rome, the preparatory steps were taken, on authority of the action of the last Assembly, by changing the title of the Advisory Committee on Traffic in Women and Children so as to read "Traffic in Women *and Protection of Children.*" At the time the attention of the press and of the world was absorbed in political matters, especially the attitude of Great Britain's new government toward the League generally and especially toward the so-called "Protocol for the Pacific Settlement of International Disputes"; so not much attention was paid to this highly significant action. But on the day when this article is written the action has been effectuated, so far as initial steps are concerned, in the closing meeting at Geneva of the Advisory Committee on Traffic in Women and the Protection of Children.

Hitherto, this organ of the League's activity on the humanitarian side has concerned itself exclusively with the question of the international traffic in women for purposes of prostitution and the businesses—such as dance-halls—contributory thereto. The word "children" in the title did not mean little people in the sense in which we ordinarily use the word; but was applicable to girls between say 15 and 21 enticed, shanghaied or otherwise inveigled into the international channels of immorality. By the adoption of the word "protection," and the further action taken in connection therewith, not only have the functions of the committee and the additional secretariat provided for been broadened—a new thing has been brought under the jurisdiction of the League of Nations. Child welfare, in the full significance of that term, has come openly and officially upon the program of the world's cooperation.

Perhaps it is a pity that this subject should have to be mixed up with that of prostitution; there is a good deal to be said for the contention that the League should have created a new branch of its organization to care for this subject. But the compunction is more or less theoretical and sentimental, as would be the objection to a lost child being brought home by a policeman, whose chief function is supposed to be that of arresting criminals. The main thing is that the lost child gets home. Besides, if the policeman devoted more and wiser attention to children, he might not have so much to do about criminals! When the nations learn how to take care of the little children, they will have less trouble with the problem of prostitution—and the problem of war, too, for that matter. In what it has done now, the League of Nations is turning its attention toward the roots of its main business.

The scope of the work to be done in this newly-opened field of League cooperation is still naturally indefinite. The Advisory Committee must feel its way. As its report to the Council says:

> The Committee has considered very carefully whether it should attempt to offer some specific definition of the subjects which the League of Nations should regard as falling within the term "child welfare"; but it has come to the conclusion that such an attempt would be ill-advised. Any complete definition would be so wide as inevitably to excite suspicion that the League was proposing for itself a task far beyond its powers. On the other hand, to adopt a narrow definition might exclude some questions which a brief experience might show well worthy of consideration. The Committee, however, fully realizes that if the work of the League in this field is to be effective, it must be built up gradually from a strictly limited programme, and developed as opportunity offers.

So the first steps outlined are those of documentation, research and discussion, along the lines laid down by the Assembly last year, when it declared that "the League can most usefully concern itself with the study of those problems on which the comparison of the methods and experience of different countries, consultation and exchange of views between the officials and experts of different countries and international cooperation may be likely to assist the governments in dealing with such problems."

The Secretariat will be directed first to collate the laws and regulations of various countries and other information germane to the subjects of research in this field; to investigate special matters, and to bring its results before the Committee for discussion. Among the subjects suggested by the Committee as germane are such as these:

> Protection of life and health of infants.
> Age of consent and of marriage.
> Repatriation of delinquent and neglected children.
> Child labor.
> Family allowances.
> Influence of moving pictures upon children.

Many other subjects have been suggested as falling within the proper scope of the Committee's new purview; such as the adoption of children, the position of the deserted child, the limits of elementary education, the effect upon children of death, unemployment and mishaps to wage-earning parents, recreation, sex-education, the delinquent and neglected child; but these were thought of less instant importance, and some of them will be on the agenda for the next session.

The bona fide character of this change in the point of view and emphasis of this side (*Continued on page* 413)

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EDITORIALS

SOCIALLY minded Philadelphia has been having its day in court. The occasion is the Ellis College case, which promises to make social history; the question, the degree to which the dead hand can continue to grip social enterprises, controlling the expenditure of great reserves of wealth in trust, while the passing of a generation may have found a way for its use more suited to the original purpose under actual circumstances than that devised by the testator.

In 1905 Charles E. Ellis of Philadelphia made a will which devoted the greater part of his estate to the maintenance and education of poor, white, fatherless girls of that city and the adjoining counties. They were to be received between the ages of six and thirteen and discharged at seventeen. Mr. Ellis died in 1909. The bequest amounted in the end to about $3,500,000 and Ellis College was opened in 1917 at Chestnut Hill. About 1922 it moved to its present location near Newtown Square, where a most modern institution has been developed at a cost of approximately $500,000 to care for some seventy-five girls. Owing to the delay in construction and other causes, about $2,000,000 of income from the trust has been accumulated, and recently the trustees, the Commonwealth Title and Trust Company, filed the required account with Judge George Henderson of the Orphans' Court, at the same time asking the Court for permission to convert the accumulated unused income to the principal account, so that the institution could be developed along its present lines to accommodate a larger number of children.

BUT the Court, interested in the circumstances which produced this large excess income, appointed John S. Bradley as *amicus curiae,* to investigate and advise. Mr. Bradley filed a voluminous report, expressing the recommendation and hope that the trustees, by friendly agreement, would divert this fund to a better use—the education and maintenance of poor white fatherless girls in their own homes. A similar procedure had accomplished this purpose in the case of the John Edgar Thomson School in recent years, and Mr. Bradley cited an old statute of Pennsylvania which could be applied logically in this case. This statute provides that a trust can be permitted to accumulate a fund sufficient to afford an annual income of $50,000, in addition to that applied to the main purpose of the trust, as a protection against possible reverses and exigencies. When the accumulated excess income exceeds this amount, however, the Court can direct application of that excess to a suitable purpose nearest the main purpose of the trust. In the Ellis College case $1,000,000 is thus at stake.

But the trustees refused to accept this recommendation of the friend of the Court, as they had declined ten years ago to enter into an arrangement with the trustees of Carson College and several other foundations to prevent duplication in the use of the trust funds created in and about Philadelphia for very similar purposes. Judge Henderson thereupon directed that hearings be held to determine primarily whether this statute was applicable in this case. At the request of Mr. Bradley the Court permitted testimony to be introduced covering the whole of the material of the report, including evidence as to the desirability of the use of this fund for home care rather than institutional care.

And so for the past few weeks there has been a steady procession of social workers and socially minded citizens testifying before the Orphans' Court as to the fact and philosophy which underlie that cardinal tenet of modern social work—the child's need of a family home. (See Survey Graphic, June 1925, Our Orphaned Asylums, by R. R. Reeder.) The executive secretary of the Children's Code Commission brought to the Court the mass of data resulting from the investigation which lay behind her study published in this magazine. (The New Pied Pipers, by Neva R. Deardorff, Survey Graphic, April 1924.) The experience of a dozen or more of the most effective social agencies of Philadelphia confronts a legal document. Whatever the decision in the Orphans' Court the case probably will be carried higher, and its outcome may help to devise a fundamental working plan for society's use of its accumulated riches. In its course it has afforded a school in which testators, judges, lawyers and social workers alike may profit by education and understanding.

EVEN to those unversed in the intricacies of the law it seems clear that there is a difference in social philosophy as well as legal opinion between the majority decision of the Supreme Court in the case of Benjamin Gitlow and the sharply dissenting views of Justice Holmes. "This is not the expression of philosophical abstraction, the prediction of future events," writes Justice Sanford of the left wing manifesto which formed the basis of the charges against Gitlow under the criminal anarchy statute of New York. "It is the language of direct in-

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citement." But, Justice Holmes points out, "Every idea is an incitement. It offers itself for belief and if believed it is acted upon, unless some other belief outweighs it or some failure of energy stifles the movement at its birth. The only difference between an opinion and an incitement in the narrower sense is the speaker's enthusiasm for the result." And to this the venerable judge adds his opinion, in which Justice Brandeis concurred, that there was no danger of present conflagration from the "redundant discourse" under consideration, and "if in the long run the beliefs expressed in proletarian dictatorship are destined to be accepted by the dominant forces of the community, the only meaning of free speech is that they should be given their chance and have their way." Behind that brave, free philosophy lies the wisdom of an American who has served his country in war and peace for more than sixty years, and a faith in the American tradition which gives meaning to patriotism. It might well offer direction to the wave of Fourth of July oratory which in a few days will be engulfing the country by newspaper, radio and word of mouth.

PRESIDENT William G. Lee of the Brotherhood of Railway Trainmen has just made an announcement which if it had been made only a few years ago would have seemed incredible. The leaders of the railroad workers have taken the initiative in organizing a conference which is scheduled to be in session as this issue of The Survey goes into the mail, in which the presidents of fifty trunk line transportation systems, the heads of sixteen railroad labor organizations, members of railroad veterans and pension systems, and a number of prominent citizens will take part. The object of the conference is a joint study by representatives of managements and men of the railroad labor situation at a time when it is free from disturbing disputes. It is to be a "peace table conference," at which no binding action will be taken. It is to be "purely educational," and preparatory for future conferences in which binding decisions may be made. It is a first step toward the creation of a parliament of railroad labor and management. It is hardly more than a generation ago that men joined railroad labor unions at the risk of instant dismissal. Today railroad presidents are glad to accept invitations from union presidents for the joint consideration of their common problems. There is more vitality in the current movement toward industrial democracy than is generally realized.

THE Altar of Good Will, a library desk carved in symbolic design, is being built by artists of many nationalities in an effort to express gratitude to the Society of Friends for their services to European war sufferers. It has been offered to Swarthmore College, as the largest educational institution of the Friends and accepted with the agreement that its shelves hold index volumes for the study of international law and world relations.

The altar carries the idea of international fellowship into visible form—a permanent memorial to those Friends who, by eleven years of service, have led the way in showing how men may become united in kindness; to the six hundred volunteers who rebuilt homes and hospitals in France; to workers in Poland, laboring to bring relief under conditions of almost unbearable hardship; to the band of workers who made possible the feeding of more than a million German children; to the Friends who aided Serbia and helped to shape a way for Austria to find herself, and to those who were intrusted with millions of dollars of relief money. It is made by artists whose hands have been strengthened by the Friends, and each country most deeply indebted to them will build some share of the altar.

The meaning of the desk is carried, largely, by the race-type figures that support the lecterns. Some of these are to represent the peoples who have saved the older learning, and others symbolize the younger peoples who by carrying much of the labor of the new world have made progress possible. The types that represent our cultural and material inheritance are: Egypt, Greece, Judea, Asia, North America, South America (Aztec Indian type), Europe and Africa. Under a Gothic arch, at each end of the desk, are two symbolic figures—Truth and Knowledge. On the scroll of Knowledge the words carved will be "Science, Art, Workmanship"; while Truth carries the single word "Peace." The chief inscription that will run the length of the altar is from Corinthians: "Though I have the Gift of Prophecy and understand all Mysteries and all Knowledge . . . and have not Love, I am Nothing." The opposite side repeats from Sophocles the cry of Antigone, "I am not here to join in Hating but in Love."

THE standard academic division of history into ancient, medieval and modern has been a great hindrance to the development of the historical sense. As scientific research unfolds the story of mankind it grows plain that all the periods covered by that old hard-and-fast classification belong properly to the recent or modern history of the race. This is brought home to us by such marvelous motion-pictures as Grass, which shows that the nomadic pastoral age is not a closed chapter, but persists into our own times. That photoplay does more for the historical sense and for the appreciation of the concrete experiences out of which the poetic imagery of the Bible, for instance, grew, than a thousand learned commentaries by men for whom the pastoral life is as dead as Sanscrit.

Similarly the actual developments in the needle trades under predominantly Jewish leadership are living examples of that passion for righteousness which has drawn all men in reverence to the books of the Old Testament. If one would understand the ethical passion of Judges, Kings and the Proverbs he could find no greater aid than the History of the International Ladies' Garment Workers just published by Dr. Louis Levine. That story is an epic which in the days before printing would have grown into a saga on the tongues of men. Only those who take the trouble to read it will be able to appreciate the joy with which the men and women in this industry, employers hardly less than the workers, celebrated the first distribution of benefits from their unemployment insurance fund on the Eighth Day.

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of June. For this experiment in good-will and economic justice is a living expression of a great tradition which runs its unbroken line back to the tablets of Moses.

That such character and quality attach to events recorded in the ephemeral newspaper headlines, one finds it difficult to realize; but without the realization, we shall miss one of the mainstreams of living refreshment. For it is the enduring spirit of such ventures as the unemployment insurance scheme in the ladies' garment industry rather than its experimental details that makes for a humane civilization.

The insurance fund was started in August, 1924, with a view not only to protect the workers in the industry from the consequences of abnormal unemployment, but also to produce statistical data essential to the development of methods for stabilizing production. In principle and purpose the plan resembles that initiated by the Amalgamated Clothing Workers in the Chicago men's clothing market, which was reviewed in the Survey Graphic for April (Cementing the Broken Year). The workers have contributed 1 per cent of their wages each week since August, the employers 2 per cent of their weekly payrolls. By June 1, total contributions amounted to $1,000,000. The workers receive no benefits for the first nine weeks of unemployment in each of the two seasons—that is, eighteen weeks of unemployment in the year are considered normal. Thereafter, members of the union in good standing receive $10 a week, up to a maximum of $120 in any one year. No payments are made for time lost through voluntary stoppages or strikes.

This is a modest beginning, but it is the beginning of an experiment which is likely to have a profound influence upon the future of industrial relations and of the technique of management. If successful it may mean that instead of following European examples and making unemployment insurance a state function, such insurance will be developed by the parties to the industries themselves, first voluntarily and later under compulsion of such legislation as that now pending in the State of Wisconsin in the form of the Huber bill.

THE criticisms, not infrequently heard, of the work of the Carnegie Peace Endowment, seem to find a certain echo in the recently published annual report of the Endowment's Division of Intercourse and Education. "Public opinion," so the director, Nicholas Murray Butler, informs us, "is far from satisfied with the progress that is making toward the better organization of the world for peace." He feels, nevertheless, that it is

> increasingly clear that peace is not an ideal but a state attendant on an ideal . . . human liberty, justice, and the honorable conduct of an orderly and humane society. The utterance of pious and impracticable sentiments, the perpetual adoption of resolutions, the preparation on paper of elaborate plans whereby peace may be secured and protected, together with what may fairly be described as posturing for peace, all belong to what may be called the futilitarian type of human philosophy and conduct. . . . The Division has studiously refrained from mere sentimental expressions, and from participation in those futile acts which repel much more than they attract the support of right-minded men and women. . . .

Similarly futile, he finds, are the words and conduct of those public men who persistently pronounce in favor of peace, limitation of armaments, an international court, the outlawry of war, etc., etc., while at the same time continuing the statements and acts which increase international friction and opposing everything which might assist in putting their words into effect. Public opinion everywhere is "in advance of the action of governments" and he refers to the "obvious paralysis that has overtaken the government of the United States in all that concerns international policy and international cooperation."

The concrete work in which the Division expresses its ideas of practical work for peace, continues along its usual lines. Photographs reveal that the library for Louvain University and that at Rheims, the model public square at Fargniers, France, are coming on apace. Books continue to be sent to some 103 "International Mind Alcoves" of which 81 are in the United States. Of the 84 International Relations Clubs active at the end of the last academic year in various colleges, 9 have not reported, 2 have been discontinued, and 6 new ones have been started. Literature has been sent out to these clubs but there has been no money to send out lecturers. There are now 6,323 paying subscribers of the 9,223 recipients of the pamphlet International Conciliation in the United States and 7,630 copies go abroad.

Since the merging of the American Association for International Conciliation with Mr. Butler's division, "for reasons of policy and economy of administration," the Inter-American Division has also been taken over. The magazine, Inter-America, printed in English one month and in Spanish the next, continues as before and several brochures have been published—one, in Spanish, consisting of speeches made at the American Academy of Political and Social Science in Philadelphia in 1923, under the general title One Hundred Years of the Monroe Doctrine, another, also in Spanish, on the disarmament treaty project submitted to the League of Nations by a group of Americans last June, and a third on economic conditions in the Argentine. Controversial subjects, such as the Tacna-Arica dispute, our occupation of Haiti, etc., are, in accordance with the policy of this section, overlooked.

The somewhat unctuous enthusiasm of last year's report over the magnificence of the Paris headquarters of the European Bureau is followed in this year's report by the explanation that part of the building has been rented out for other purposes "so that the annual net cost to the Endowment is no greater than the cost of maintaining its old and inadequate headquarters." Mr. Butler is of the opinion that one of the best methods of instructing public opinion in other countries is through the building up of public library systems there, and that "much can be done to plant the seeds of the American library system in European countries to the end that . . . they may come to enjoy at least some of the advantages which are freely showered upon the people of the United States by their public libraries."

The most important publication of the European Bureau during the year has been a report of an investigation of the treatment of the causes and results of the World War in recent primary text-books in the belligerent countries. The results of this very interesting search are not revealed, but it is stated that the first edition of over 1500 copies of the report had been widely circulated in Europe, especially among educators.

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The director is "kept in intimate touch with conditions and movements of opinion" in various countries by special correspondents who receive from the Endowment honoraria amounting to some $7,500. "Their informing and illuminating reports are kept strictly confidential, being sent to the trustees of the Endowment only."

Of the $134,800 alloted to the Division, the largest item, some $35,000, went to the American Association for International Conciliation, which was formally dissolved last November. Another $35,000 went for Latin-American work. The general administration of the New York office took some $15,000, while $20,000 went to the European Bureau, half of its maintenance and half for work through it. International visits took $10,000, entertainment of distinguished foreigners $5,000 and work through the press $5,000.

Of the distinguished foreigners entertained those of possibly most immediate interest were Mr. Miyoaka, the Division's Japanese correspondent, and the new Japanese ambassador. The former "was warmly greeted on the Pacific Coast" by Rotarians, bar associations and others, and the latter met at banquets given by the Japan Society of California some one hundred and fifty Pacific Coast editors. The Division gave $2,500 to meet in part Mr. Miyoaka's expenses in this country and in Europe, and gave $6,000 to help the Japan Society of California in entertaining the new Japanese ambassador.

WHILE workers for child health are crying out for money to teach, feed, cure and correct, it is distressing to read the estimate sponsored by the Milbank Memorial Fund that $2,500,000 of taxpayers' good money is wasted each year in this country by systems of ventilation required by mistaken laws. The statement is based on a report by Dr. C.-E. A. Winslow of Yale University, chairman of the New York State Ventilation Commission, whose exhaustive report on the subject was issued more than a year ago.

"If the harm done by mistaken theories of ventilation were limited to the pocketbook," Dr. Winslow declares, "the matter might be dismissed as one to be settled between public appropriating bodies and their own consciences." But the super-heated atmosphere resulting from artificial systems of ventilation now required by law in some of the states was found in some cases to accompany an incidence of respiratory disease 70 per cent greater than that which obtained in two classrooms of lesser temperature, ventilated by window inlets and gravity exhausts, advocated on the basis of the Commission's investigations.

Part of the blame is due to the faulty laws, which have been put on the statute books by zealous legislators who had no basis of scientific fact for their actions. Until those laws are repealed there can be little improvement. But part of it is due as certainly to the general ignorance of the subject shared by the public and by one section of it which comes close to the consciousness of the school child—the janitor. The Metropolitan Life Insurance Company announces for future publication a pamphlet dealing with the importance of this frequently overlooked individual, and urging his appointment on a basis other than that of politics. And from Colorado comes the announcement that the State Teachers' College has opened a course in janitor engineering, in which six janitors of the college are being instructed in the intricacies of their trade!

THE battle lines are moving forward in that new crusade against the chief cause of death in these United States which Survey Graphic described in its special Heart issue last November. During the recent meeting of the Iowa State Medical Society an Iowa Heart Association was formally organized, in affiliation with the American Heart Association. An arrangement has been made with the Iowa Tuberculosis Association for carrying out the details of a state-wide movement for the study and prevention of heart disease. T. J. Edmonds, executive of the tuberculosis association, becomes secretary of the heart association, and the staff and local associations in every county will cooperate in the new job. Consent for the extension of the work of the state tuberculosis organization was obtained some time ago from the National Tuberculosis Association. The Iowa Heart Association will cooperate closely with the Iowa State Medical Society, the Iowa Clinical Medical Society, and the medical department of the Iowa State University. Its formation is another instance of the recognition that disease is hydra-headed, and must be attacked accordingly from many angles in coordinated effort. (See the editorial comment on the New York Tuberculosis Association in The Survey of June 15). It shows heartening capacity of the older groups to see a new need and reach out a generous hand to meet it from their own long-established resources.

SINCE the sudden deaths of five obscure workers in Elizabeth, N. J., first called public attention to the subject, the use of lead tetraethyl in gasoline has become a matter of international moment. It was brought before the seventh International Labor Bureau Conference recently convened in Geneva, to which forty-three nations sent delegates representing workers and employers. While the whole question of the possibility of safeguarding a new and undoubtedly effective fuel for both those who make it and those who use it is being threshed out here and abroad, the recent meeting of the American Medical Association at Atlantic City heard of another instance in which workers in a new process had fallen victim to their employment. According to Dr. F. L. Hoffman of New York City, five women have died and ten have been made ill in a factory in East Orange, N. J., by poisoning with the minute amounts of radium used in painting luminous dials on watches. There is none of the romance of invention, or experimentation, or of a risk consciously taken, in tragedies such as those. More pitiful still, their repetition is often quite preventable. Once public attention has been called to them there seems no excuse for the continuance of so humanly wasteful a policy of killing first and experimenting later to develop safer materials and methods.

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Letters & Life

In which books, plays and people are discussed

Edited by LEON WHIPPLE

The Red Radio

THIS Editor is old-fashioned and slow on the uptake but he can tell a revolution when one has him by the ears. Radio has us by the ears. And radio is a revolution . . . the greatest, we imagine, since the coming of printing. It is a social revolution, not a political or economic one, for it changes how people learn, think, laugh, kill time, worship, and set their clocks. It depends upon the native potency of the spoken word or the sounding note repeated instantly to millions of listeners. Apply that principle to every relation of life—that's the radio revolution. We hope you will recall that The Graphic scooped the world by announcing this revolution in July, 1925.

Servants of social progress will do well to heed this new power. They will need it, and they will sooner of later have to curb its yet unsuspected evils. For evils it will certainly produce—perhaps a new kind of mental and even physical inertia, or greater and uglier forms of standardizing and regimentation. People will not, as did the old negro, sit and think, or sometimes just sit. They will sit and listen. And no man knows what that will do to people. Revolutions are never bloodless.

Let us not, however, Cassandra-wise go to meet the evils we know not of but rather enjoy the present wonders of the radio. For example—

I came upon a high school boy the other day who studies his Latin with his ear-phones on so he can listen to the story of the football games. He may develop a dual personality, and he will certainly learn that all goals are divided into three parts. *Tempora mutantur,* you must agree, recalling the Nick Carter dime novels we used to read camouflaged behind the giant geography. Here surely is the literature of escape—air castles—and that is the present great service of radio.

In the inferno of after-the-theatre automobiles at Fiftieth Street and Fifth Avenue one night I heard the jazzy rhythms of a dance orchestra smiting through the tumult. Bewildered, I finally apprehended that this music was coming from a careering limousine full of boys and girls, a network of wire across the top and hood. Black magic, I thought. How else could this fragile affair of tubes and coils neglect all the pandemonium of forces and noises around it, and pick out of the air the one series of imponderable waves that answered its need. Here lie two more of the radio's revolutionary charms: its mystery and its omnipresence. The tenuous delicacy of the medium in which it moves, and the kind of gambler's expectancy of some new thrill out of the air make devotees. But even more significant is its wonderful mobility. It goes with you—in an antomobile, up in an airplane, down under the sea in submarines, into the Arctic with Macmillan, into the Tropics with Beebe, on the Twentieth Century Limited, in camp, in the library. The world is with you wherever you are (it never was before in human history!), but it is not "too much with you" for a click of a switch and you are alone again.

In this amazing, almost metaphysic, union of one with all and all with one lies the vast political importance of the radio. In brief, it makes a town hall of the world. Last fall in Madison Square Garden I heard Senator La Follette throw cold water on an audience of 13,000 people, many of whom had paid as much as two dollars to attend his political rally, when he begged them not to waste his time applauding. "My radio time is limited, and it is very important that I reach this vast unseen audience." Twenty years ago a Bryan would have glorified God for that 13,000 at his mercy and the chance to do things to them with his vox humana stop pulled wide open. But what's 13,000 when maybe a million are listening? This spring Governor 'Al' Smith of New York wanted to reduce the income tax in New York state. The Republicans who controlled the Legislature laughed at him. He made a speech over the radio one night. The folks back home heard, and then the legislators heard from them. They passed the Governor's bill.

There can be little suppression with the radio loose. It works for free speech. Mayor Hylan of New York City declared recently that the newspapers were not giving fair treatment to his report to the Board of Aldermen on the achievements of his seven years of administration. He simply instructed the city broadcasting station, WNYC, to broadcast the report from time to time, as a kind of political bedtime story. Count Karolyi of Hungary came to this country to visit his sick wife. The State Department exacted his parole that he would not engage in political speaking while here. He didn't, but the day he landed in Canada, he broadcast his story and his message from there, and probably hundreds of thousands who would never have heard his name otherwise tuned in and heard him on the air.

Perhaps the radio is the real hope for internationalism. There are no boundaries in the air; it seems to belong to the whole human race. One of my friends who is queer enough to belong to the International Esperanto League or whatever it is tells me that there has been a great increase in the number of Esperantists in Europe. And why, do you suppose? Because they want to listen in on the radio, and since the short distances that separate different States are too easily bridged by the radio, the whole air is filled with a regular Tower of Babel of languages. The impartial ether transmits them all, and the result is worse than static.

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Broadcasting in a common language, like Esperanto, will link the peoples of Europe together in ways that politicians had better take note of.

The next step of course is in the League of Nations, and already says a recent Editor and Publisher some enterprising person has approached the Secretariat of the League with proposals to install microphones at the council table so that wireless amateurs the world over may listen to the deliberations of the wise men of Geneva. They were also to be provided with a daily talk summarizing the work of the League. We can't imagine many folks wearing out their storage batteries to get the Congressional Record out of the air, but the thing has possibilities. Indeed, it had such far-reaching ones that the Committee of Journalists Accredited to the League at once filed a protest with the director of the section on information, pointing out that not only would such a wireless service prejudice the interests of professional journalists and the organs they represented, but that it could have grave political inconveniences. Who, for instance, asks *L'Opinion*, could guarantee that the holders of the broadcasting concession would not give a particular color or bias to events to their daily summary according to their nationality or their interests? Considering the kind of tainted news the French, and other presses, often send out of Geneva, this seems indecently naive. If anything could guarantee the non-partisanship of League acts it seems it would be the sense that all the world is overhearing what the members say. And that is possible, for with modern hook-ups for transmission one voice—say the voice of the President of the League—would reach not thousands, not millions, but say a tenth of the globe's population in one instant—180,000,000 people. Vox populi and vox Dei might come nearer together under such conditions.

This quiet battle between the newspapers and the radio is one of the major movements of the revolution, and the outcome is not clear. Suffice is to say we are going to use both for what they will serve for and the newspapers might as well face and accept that. Even the problem of how broadcasting shall be supported will be solved somehow for we need the radio! These struggles of the radio with the press, with the holders of all kinds of copyrights, and with the theater, are but proofs of its vigor. They are discussed in a recent volume by the famous "Roxy" and R. F. Yates (Century Company). They write that the estimated cost per year for a well-conducted station is $100,000. Well, even so—that's a dollar a set for a hundred thousand sets. Not much, certainly.

The relation between the theater and radio has been well threshed out—and inconclusively. We add a couple of quotations. First, George Bernard Shaw who sees a bit into the future says: "I shall not prophesy, but I remind our managers that theater-going is very dear, very inconvenient, and horribly stuffy and promiscuous. Unless they can overcome those disadvantages by the overpowering fascination of good plays, acting, and theaters that are like enchanted palaces instead of hotel smoking-rooms, broadcasting will knock them out." The second word is from the musical critic of the New York Times in his column when last New Year's Eve John McCormack and Lucrezia Bori sang to an audience estimated at from six to eight millions through a linkage of eight broadcasting stations: "From the musical standpoint one would hail the quality of singing over the radio as satisfactory. That effects of a good degree of shading are transmissible were shown. . . . Pure artistry could be conveyed by this means as well as any other. The program furnished more real enjoyment, more distinction and style than has yet been heard in generous measure." That night, theatrical men declared, patronage in every New York theater was affected. William A. Brady said: "Radio constitutes the greatest single menace that the theater has ever faced. We are headed straight for ruin." Frank Gillmore, secretary of the Actors Equity Association agreed with Mr. Brady that " the theater is facing a crisis." Again the Red Revolutionary Radio.

Turn to the radio's largest field, perhaps, that of transmitting facts, information, instruction, and inspiration by word of mouth. Everybody is pouring into the air. You can do your daily dozen every morning under the direction of the Metropolitan Life or Bernarr MacFadden. You can get short orders of lyceum, chatauqua, women's club, farmers institutes, domestic science classes, et cetera, et cetera, et cetera. Did I not say the radio was universal? Whatever can be done by word of mouth can be done by radio, well or ill. Truly, the sky's the limit. We already have air colleges and we wonder what the correspondence schools think of life. New York University which conducts courses over the air tried an experiment of vital interest here. Two groups of average students were put in separate rooms. To one group a teacher lectured on his subject. In the second, the students listened to the same lecture via radio without the personality of the teacher before them. Then an examination on the lecture was written by both groups to determine the loss in teaching power. The results registered within a few points of each other, showing a very slight loss from the mechanical reproduction. This indicates that you can learn facts and principles out of the air. The little red school house has taken wings.

The village church is also in the maelstrom, and some prophets are declaring that as a preaching institute its days are numbered for its ministers, however sanctified and devoted, cannot compete with the services that wait at the end of the antennae for the country dweller. He can hear the great pulpit orators of our day, with the great music of metropolitan congregations. How can he be expected to sit under the dull words of a backwoods dominie and intone to the ministrations of a wheezy harmonium. The pastoral duty remains as sacred as ever, but the preaching may be in great part undertaken by the radio.

THE radio seems to me more spiritual than any of the great inventions. I have spoken of the mystery of its coming, immaterial, born on the lightning in a real sense, reaching us out of thin air, as we used to put it about ghosts, and sometimes, like the wind, blowing wheresoever it listeth, and no man knows. That defines static! It is an unceasing marvel, filling men with awe and wonder. A hard-boiled journalist I know says one of the big moments of his life was when sitting in Newark, N. J., he heard the solemn boom of midnight chimed by Big Ben over the Houses of Parliament in London. Moreover, it is a social instrument. It works for crowds, and they get a very real sense of being together. When a station says GOODNIGHT, you feel a union with the unseen auditors that is gained in no other way.

The radio has its discipline and sacrifices too. When the S O S crackles in code through the air from some ship in danger, it is a matter of pride among the broadcasting sta-

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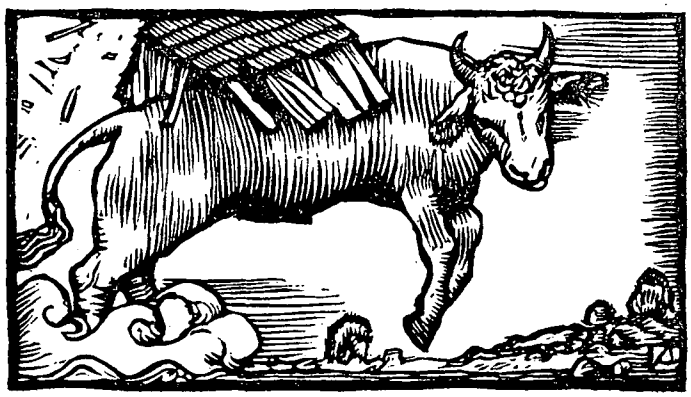

Woodcut by Allen Lewis

Babe the Blue Ox

tions to see how quick they can "get off the air." Almost in seconds, the air is still and open for the staccato appeal and the whole system becomes a listening post to help transmit the words of hope to those in peril. This happened when the giant dirigible Shenandoah broke from her mooring-mast in a storm and blew wild before a gale. One of the Newark stations began talking alone into the quiet air. "You are over Newark" were the words sent, and they were heard so the giant bag thanked them out of the heavens and turned and fought her way back to her hangar.

Again there is a kind of superhuman touch about the fact that your tuning in can interfere with some other fellow's hearing. The squawks and squeals do not come from cosmic demons but from some home-made set down the avenue that is acting on yours by reflex, or whatever it is called. There is here a new lesson of social interdependence, and a new proof that men are brothers. They all depend on the air for breath, for food, and now for gayety and learning. Is not the air a symbol for international peace and co-operation and is not the radio its evangel? LEON WHIPPLE

Tall Tales From the Tall Timbers

THE Headless Horseman, if he still pursues Ichabod Crane through Sleepy Hollow, goes so silently that he wakes no one, either in the city of the dead on the near slope, or in the houses of the living by the way. And Rip Van Winkle has turned again to his slumbers amongst the rocks of the upper Catskills—never to waken; at most, merely to mutter uneasily in his sleep at long intervals.

But Paul Bunyan has come alive. After lying for nearly a century in the womb of the wood-life, quick, but unborn, he has come from the shadows—of the North and West—to stalk back and forth across the land, for a little time, at least, as a most convincing man of action. James Stevens, but a year ago a logger in the camps of the Puget Sound country, and still caring more for the smell of the woods than for anything else, has done the trick. Paul Bunyan, hero of ten thousands nights in the big camps, who ruled the woods of the North and West between the Winter of the Blue Snow and the Spring That the Rain Came up from China, stalks through the pages of this book as few men have ever stalked through any book. He performs heroic feats, with the help of his blue ox, Babe, and his loyal workers; he swears oaths, big enough to satisfy the proprieties of the great land; he clears away the forests before the course of empire; he makes all the great northwest feel the impact of his will and mind and strength; and he fails at last before nothing less terrible than the softness of civilization as represented in the coming of Woman.

He has been put into a book none too soon. The destructive inventions of the city have come into the camps, seducing away and destroying the legend-inventing mind of the logger. In the most distant future, instead of filling his nights with growing tales of the further adventures of Paul Bunyan, he will sit passively and listen while the radio tells him, from some city roof, the amazing adventures of Willie, the Wood Pussie, or How Johnnie Jump-up Escaped from the Horrendous Clutches of Skunkie, the Swamp Violet. Any one who can make himself believe that that is progress is entitled to as much as he can stomach of that sort of progress. Meanwhile, thanks to the genius of James Stevens, Paul Bunyan—to date—lives in the pages of this book, where all who like great deeds and mighty oaths and the sense of the cosmic sweep of history in the making can find him, as long as books endure. So does the author defy the degenerative processes of time and preserve the flavor of an age that was, perhaps, too simple to endure, but that was also too real to be forgotten without permanent loss to the race.

J. K. H.

PAUL BUNYAN, *by James Stevens. Alfred A. Knopf. 245 pp. Price $2.50 postpaid of The Survey.*

A First Class Fighting Woman

RHETA CHILD DORR'S A Woman of Fifty makes one realize how much things have changed in half a century. This book is largely the record of a fight told by a fighter, and much of it about a fight that will never have to be fought again. It is a catalog of campaigns, and a record of victories, personal and social. The book cannot be judged fairly except as a personal expression—the story of the way the events which most obviously affected the progress of women looked to Mrs. Dorr. A merely impersonal history of these same things might be different.

But as a chronicle of battles, from the first resolve to have a tombstone all to herself instead of being recorded as "wife of the above" to the declaration that "the farther I fared the more girl children I met who objected as being classed as biological seconds; the more young women who looked upon work as the road to happiness; the more wives I found who were dissatisfied with marriage as a trade," it has all the rush and flare of a cavalry charge. That is the way the last half-century must have looked to a soldier riding through it at such a pace. And do we expect a soldier to sow corn as he charges or to gather it into barns? In her own person Rheta Dorr fought many of the battles that have now been won for all of us.

There was that first right to a job of her own choosing and for her own purposes quite regardless of whether there was some male relative ready to support her or not; her adventure as a window-washer and then as a postmistress in Nebraska; the fight to write in New York City and the slow winning of a place as a journalist, broken by the interlude of an unsuccessful marriage. Then she was back into the writing game again and through that into the fight for industrial and political rights for women, to a part in the suffrage campaigns here and in Europe, and to a part in interpreting the World War. The book moves every moment. There are no quiet sieges and the cohorts never sit down to rest. People of all sorts hurry through its pages, the leaders of the suffrage campaigns, leaders of intellectual

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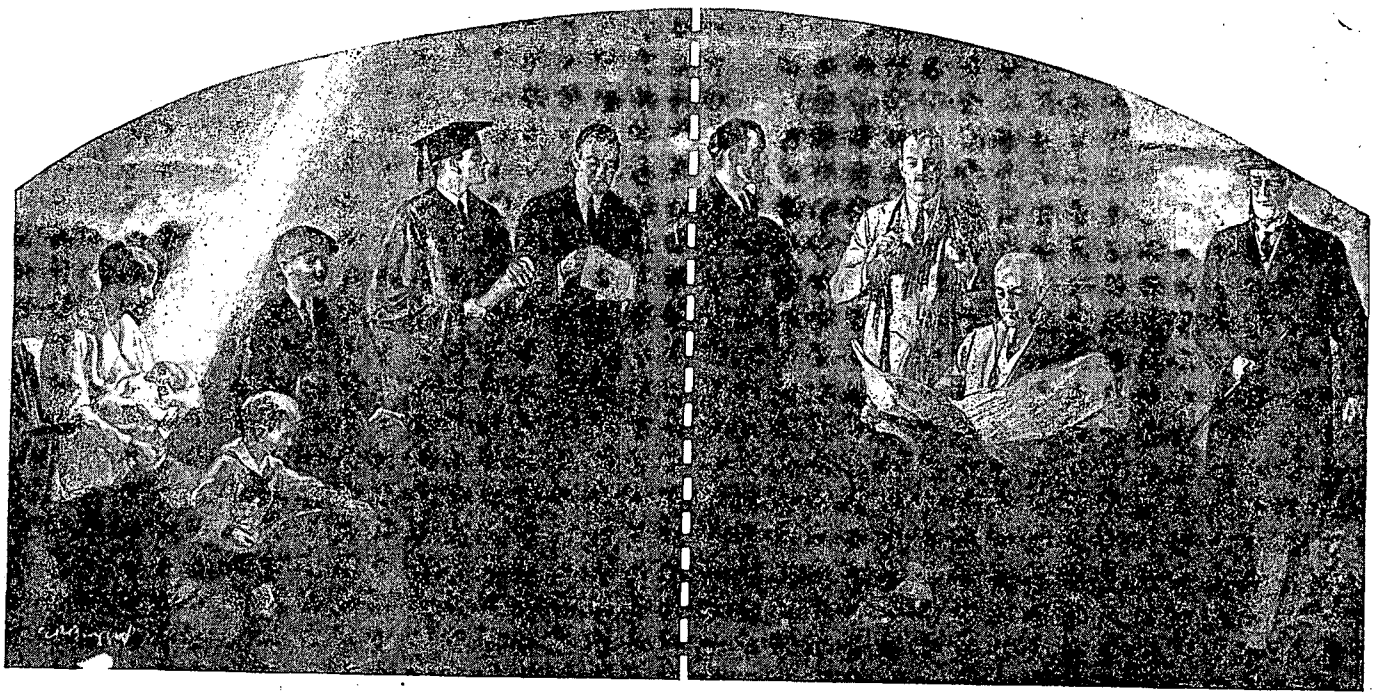

To all men who have lived 35 years

"If I only had my life to live over again . . . ."

How often you have heard this wish expressed! How often you have thought it yourself! The things you would do differently!

Yet in one sense this isn't a vain wish. At 35, you *do* have your life to live over again. You can probably expect to live again as long a time as you have lived—and time is the essential element.

Instead of a weak, helpless, unthinking morsel of humanity, you are starting out in the fullness of strength and knowledge. What an opportunity!

Take it! Make the most of it! You can still do those important things you planned!

The pitfall you must avoid

There is one serious danger ahead of you—a pitfall which can be avoided, but which in your confidence and enthusiasm you may overlook. A plain-spoken physician would probably put it something like this:

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"But from now on your natural vitality will be on the ebb. You won't be able to absorb the slow, steady punishment of 'trivial' abuses and maintain your vital organs unimpaired.

"Other men have thought they could eat anything which attracted their fancy. They have thought they could clip short their hours of rest, and go without exercise and fresh air. They have imagined they could load themselves with artificial stimulants, meal after meal, and get away with it. But health statistics show how miserably they have failed. Don't make their mistakes!"

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progress like Ellen Key and Charlotte Perkins Gilman, political figures in Russia and France and England as well as the great mass of less distinguished men and women who wrote and spoke and worked—and are doing it yet! To read the book is like seeing one's friends—as they look to a fighter.

But are we all fighters? Many of the things and people in this book have looked quite different to me. Some have looked ill to me that looked very fine to her, and some which seem admirable to me, she vituperates. But then it makes a difference what the natural lenses of one's eyes are able to show. And those fights which Mrs. Dorr records have accomplished what could not have come through any calm appeal to the bright light of reason. And it is very well worth while, especially for those who are reaping the fruits of the campaign, to know how the whole matter seemed to the shock troops who fought in the front line.

Besides the thing is delightfully done, not a dull page in it. It does not matter that one may not agree, one reads—sometimes protesting and often angry—but one reads it through! M.B.B.

A WOMAN OF FIFTY, *by Rheta Child Dorr. Funk and Wagnalls. 451 pp. Price $2.50 postpaid of The Survey.*

Make the Guild National

WE keep thinking that the Theatre Guild of New York ought to do something for the rest of the country. Here we have what is approaching a real repertory theater, housed now in its own splendid new home on Fifty-second Street, and producing always colorful and interesting things. It is securing the three kinds of support it needs—from playwrights, from good actors, and from the play-goers. It also, happy thought, seems financially independent. Its stage at the old Garrick has served several profoundly useful purposes. Chiefly it has given us the best of the Continentals—the rare, the exotic, the psychological which we wouldn't get elsewhere . . . Molnar, Capek, et al. This year for example, that amusing but very slight expansion of really a vaudeville incident called The Guardsman, redeemed from triviality by expert acting. Second, it has given us an American home for George Bernard Shaw, and so welcome has this proved that it has just been announced that the Garrick will be devoted next season to Shaw repertoire with Alfred Lunt and Lynn Fontanne in the leads. The Guild Theatre was opened this Spring with Caesar and Cleopatra—a splendid production, but to our mind somewhat poorly cast, and not supremely directed in the way of giving all the satire and wisdom that resides in Shaw's play.

Third, the Guild has been an open house to the experimental and the expressionistic—such things as Liliom and R. U. R. from Europe (though perhaps after they had passed the experimental stage there) and the American studies in this vein such as The Adding Machine and this year's Processional by John Howard Lawson—real first-hand experiments. Last, the Guild has done some straight American drama of which this year's specimen, They Knew What They Wanted, won the Pulitzer Prize—which should of course have gone to Processional, but as far as the Guild goes that's all in the family. The Guild has not realized the hopes many of its friends have held that it offer its stage first of all to serious drama by American authors. The plays for next year as announced offer as we recall only one

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such American play. But this year at least we did get fine native plays—and in the long run you have to take the Guild for what it does so well, and not what we wish it might do.

One other thing it is doing—building up a school of the theater in its new home and collecting a group of youthful actors who are learning as they earn. I just saw this week a revue staged by the junior members of the Guild's various companies. It's called The Garrick Gaieties, and is simply ripping—far cleverer and subtler that the Broadway jazz stuff, and so brimming and bubbling with youth dancing impatiently at the foot of the ladder that the air is electric. It is not amateurish, but it is joyously young and real American (save where Charlot's touch leaves its print). Even the rather dull failure and ineptitude of the political satire—on Coolidge economy and the Bryan anti-evolution controversy—is typically American.

All of which brings us to the point again—we'd like Garrick Gaieties to go abroad and show its youthful glories to the provinces. It would be wholesome after the slightly over-ripe Follies and Frenzies that do get on the road. We'd like to have the home-folks see Processional (though they'd not make much of it) and They Knew What They Wanted. So we hold up this as another thing the audacious Guilders might dream over—to get good plays, their kind of plays, to the people out of New York who now get so little that is new and modern and thrilling. Why not Guild Theaters in other cities? It only needs the local Maecenas.

So much for democracy. Now a plea for aristocracy. Can't the Guild breed up a race of actors that can be aristocrats on the stage? The Caesar of Lionel Atwill is a foxy grandpa, and Helen Hayes plays Cleopatra as a flapper who thinks that royalty means something ritzy in a Rolls-Royce. Shaw meant his imperial twain to be that way part of the time, but the whole edge of the play depends on their being, sometimes, very different—imperial, omnipotent, aristocratic. The contrast is the essence of Shaw's play and without it, I maintain the Guild production is flat. The same failure could be detected in the Provincetown Players' production of Congreve's Love for Love. The beaux and cavaliers and duchesses weren't that at all, and so the wenches and varlets lacked distinction and the pearly dialog and fantastic plot simply lost life. Edgar Stehli alone seemed to be a gentleman (in this highly technical sense) and so his *mots* sounded plausible. The rest of the smut jests sounded like Naughty Stories. Modern plays (thanks to war and communism) won't need any courtiers or castes, but when we revive plays and periods in which there was caste, can't we find any actors for the gentlemen and ladies?

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PETTING AND THE CAMPUS

(*Continued from page* 395)

yet to find a college girl who did not feel this to be unfair. The sense of justice seems invariably very strong. The sense of personal modesty seems invariably rather weak. On the other hand, the ability to think directly to a point, and to admit the conclusion, is rather prevalent, provided the girls can be induced to try it.

It is hardly an accident that my college student who came for vocational advice found the core of her problem to be that of marriage. For the average girl it always is. This girl, like others, had carefully scrutinized both her mother and her strong-minded aunt, brought up on a vague philosophy of a possible Mr. Right waiting for them down the road, and she flatly declined to face so ambiguous an issue. "If he is there, go and get him. If he is not, go and find him," was her creed. If having a skilled vocation meant going without marriage, and vice versa (which from her observation of her mother and her maiden aunt seemed to be the case) she frankly preferred marriage and said so. So thought her mother (and perhaps her aunt) without saying so. To her, petting seemed the most direct route to what she wanted, and how could a candid soul think otherwise? This then is the second argument which seemed to interest the girls with whom I have spoken. If their training could perhaps hasten rather than retard their marriage, if instead of waiting until some young man could afford to support them they could without apologies help to support themselves after their marriage, they thought that they might take their training more seriously. And they agreed that the girl who took her training more seriously had less time to spend on petting. One cannot be working in a laboratory, or making headway in business, or in the arts, and have much free time for getting into the situations where petting is the natural outcome.

For petting depends on late nights and idle days, neither of which the more ambitious can afford. Granted the fact that not all college students are brilliant, and that the average human being is not ambitious, it is still true that when the average girl thinks that her training might mean the possibility of marrying earlier rather than late it becomes more absorbing. Harnessed to romance, training is worth hard work. Without it, to the average girl, it is a literal no-man's land, to be gotten over as quickly as possible.

THIS therefore was the verdict of the jury: Petting is natural. We like it. We see no harm in it. No amount of professional training is going to make it less agreeable. But it takes time. It may go too far. It is pleasant to be made love to, but we would be willing to spend less time at it, and more on training for skilled work, if we thought that we should ever use such training when we were married—which we intend to be as soon as possible. If we can see a few married women with attractive homes, husbands and children, who still make any use of their specialized training, we shall believe that it can be done, and that it is worth doing. But we are from Missouri, and must be shown. Our mothers never used any specialized training after marriage, even if they had had it. We never saw a woman in our home town who did, unless she was so poor that she had to.

Our special interest is chemistry (or dress designing, or music, or library work, or electricity, or raising violets, or being a policewoman). If you can show us how we can specialize on this, and keep it up to any advantage after we are married, we will study it more seriously, and have less time to pet. Otherwise not. Or (more frequently) we have no special interest and cannot get one, because all we want is to get married. If we thought any work would help us toward that, we would be interested. Otherwise not. It may be true that if we seriously cultivate more varied talents than our mothers did, that our daughters will not only love us, but admire us, and find us not so easy to surpass. But all that is too far in the future.

We must secure our husbands before we can think too much about our daughters. So much for training. Now for justice. If girls of college standing are going to pet indiscriminately in their homes, their clubs and their automobiles, then it is surely fair enough to leave unmolested the more lowly petters in the parks, the bathing beaches, the movie theatres, the dance halls, and in the cars parked along the curb. Let them pet on, untroubled by social reformers or the police. For petting is natural whatever its consequences. We like to do it, and so do they. As Kant would have it: The maxim of our action must become universal law.

To this the jury agreed with hesitation and knitted brows. "That is only fair" they nodded slowly—and turned away sorrowful.

Youth in Conflict

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THE SURVEY

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THE WORLD NOTICES THE CHILD

(*Continued from page* 401)

of the Committee's work is well attested in the list of new "assessors" (persons regarded as especially well-equipped to advise the committee) who have been enlisted for it: Henri Rollet, of the Association Internationale pour la Protection de l'Enfance; Dr. F. Humbert, of the League of Red Cross Societies; Dame Katherine Furse, of the International Association of Boy Scouts and Girl Guides; Eglantyne Jebb, of the Union Internationale de Secours aux Enfants; Eleanor Rathbone, of the Women's International Organizations; M. Ferenze and M. Johnstone, of the International Labor Bureau; Dr. Leon Bernard, of the Health Organization of the League of Nations; Major Bascom Johnson, of the American Social Hygiene Association, elected "at large."

Grace Abbott, head of the United States Children's Bureau, felt compunctions about voting on the budget of the Committee, since her government was not contributing a penny to its funds. By the same token, since her relation to the Committee was "consultative" (under the extraordinarily anomalous conditions of American official relationship with the League), she declined election as its vice president. But at the final session she was able to announce a contribution of $5,000 from the American Bureau of Social Hygiene, for the new child welfare work which goes a long way toward offsetting the technically supercilious attitude which her official position forced her to take.

That the new work is no mere philanthropic side-issue to the quasi-criminal subject of prostitution is apparent also in this declaration of the Committee:

> The Advisory Committee thinks it right to take *the normal child* as the basis of its study, and to emphasize the constructive side of child welfare as much as the more limited though vital question of protecting the child from adverse influences or wilful exploitation. There is also the difficult problem of the abnormal child whose free development is hampered by physical, mental or moral defectiveness, and whose lot calls for special care and sympathy.

So here is another of the things that Uncle Sam believes in and does—more or less—at home, taken on by the fifty-five cooperating nations, while he walks around outside, looking in, or holds his nose in the air pretending that he doesn't wish he had gone in in the first place. Whatever the attitude of the head of the family, a lot of Uncle Sam's children are inside, helping, and more will help as time goes on. Grace Abbott thought she couldn't properly be vice president, but she was a whole team of horses on the job!

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THE VALLEY IN THE TOWN

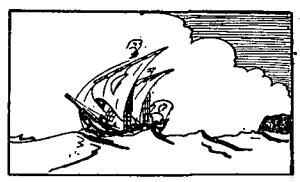
(*Continued from page 400*)

City on the other, where does our actual present City come in? A fair question, indeed the necessary one: let me try briefly to outline some answer.

Recall first the rough outline of the Valley Section in Nature, from snows to sea: and next the second Valley outline, with the tools of the essential occupations and their names below—of course, realizing that these are not all represented in every valley; and any, of course, may occupy it in very different proportions. Still this outline serves all the better for general purposes.

These variously occupied folk each come to develop their own little hamlet or village, with its characteristic type of family, and folk-ways, even institutions; not simply of home-building, though each with its germ of appropriate architectural style. In this way their various villages are ranged, from fishing port to forest and mountain pass, from gardens and fields below to mine and quarry usually above. In old regions, not too severely modernized by industry, the old type survives to a remarkable extent. Thus on our Tower excursions we can visit in an afternoon a fishing village and an agricultural one, which though only a mile apart, are well-nigh as distinct from each other as the Norwegian Coast and the English Midlands could have made them; nay even sometime as mutually contemptuous, even to hostilities! And yet full of fine people—as good as fishing-boat and plough can respectively make them. Indeed the minor valley-sections of Scotland abound in such illustrations from bottom to top. Thus prepared, we can understand the large old sea-port of Leith lying only two miles below this hill Tower of central Edinburgh and continuous with this big city, yet more distinct from it in interests and views of life than inland towns can be.

Again, below these windows, and no further off, lies a fishing village called "Newhaven" (since its records are only of seven centuries), in which not only manners and customs, but even costume, are so distinct as to catch every tourist's eye, and identify them as from the opposite Continental shores.



Readers of Tennyson may remember the pride of Lady Clara Vere de Vere, and think it "aristocratic" (as he did); instead of racial and occupational, as it arose, and sometimes remains.

Thus one of our neighbors here, missing her friendly and bonny young fish-wife's regular visits, went down to Newhaven to ask for her. She was met with gravest head-shakings and obvious reluctance to speak of what had become of Mary. Fearing the worst, she pressed for some answer, and extracted—

"Ah well, Miss, she has just gone and married a Scotchman!"—who next turned out to be a worthy and well-to-do townsman who had taken her to a much more prosperous and comfortable home. "Norman pride" is thus Northmen's pride—fisher-pride; as the Cabots' even to the Lowells in the rhyme of Boston we may comment on later. In fact the very name "de Vere" means from Veere, a small

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dead fishing and shipping port in Holland. Hence too it is that living Norse fisher-folk are the elder branches of our Norman and European Royal Houses—the younger sons having gone off, to Normandy, England, Sicily, or anywhere, as fisher-sailors, sometimes skippers, but oftener before the mast. And what further vitalized these fellows was their axemanship, since they had felled the forests before building their boats. Hence it was that

> Men's cheeks faded,
> On shores invaded,
> When onwards waded
> The Lords of fight—

Hence too King Robert the Bruce's initial stroke at Bannockburn—warding the English champion's charge, and cleaving him as he thundered past—avows his woodman-fisher origin, by his expression—not of pride or joy over this omen of his victory as both armies saw it, but of disgust at himself on noticing his notched blade—"I have broken my good battle-axe!"—a feeling that every lumberman knows.

Here was again King Richard Coeur de Lion galloping through the Saracen column, cleaving down a warrior on either hand as fast as axe-blows can swing. For here again is the woodman, bestriding the fallen tree, and chopping the branches on either hand, a blow with every step—and this time coming out properly, with axe-edge uninjured.

Return however to our occupational villages, the smaller above, the greater below. Some convenient center of gravity determines their periodic fairs. These later become regular markets, first seasonable, at length even weekly, or oftener, to bi- or tri-weekly, even daily. The market-stalls are each of its characteristic kind of goods, according to their origins; and these may even come to need different market-places, like the "Grass market" for crops in the valley below my Outlook, and the Lawn market (Linen market) in the wide street beside; with the like in so many cities. Stalls too become regularized in position; and the sellers may even pass the night: a sense of property thus arises, in time it may be even to property itself. Thus may develop a crowded small business and poor lodging area, with lanes between the backs of stalls, and wider spaces in front for buyers, until in fact we have a net-work of mean streets and narrow lanes in what was once an open market place. This is one of the not infrequent European origins of what are now "slum areas," and were then abusively called medieval, though developed long afterwards and further deteriorated in recent times.

Return to our Market Place. In time the stall-keepers prosper, and stay on in houses in town: they open shop on the ground-floor, first living behind it, but gradually pressed out, and upstairs. Here then is the origin of the old conditions of trading citizens, and still easily found surviving, as in this old town of ours, though in much better streets (rightly or falsely so-called is not here the question), they soon have the whole building as a "Department Store." Was it not indeed from these old-world shop-keepers grown wealthy, that there came Councillors, Mayors and Lord Mayors, who may thus naturally be knighted, and whose sons may next marry the heiresses of the rich farmers who have become squires, even land-"lords," peers accordingly, thus often "re-gilding their blazons," as the French put it. Hence it is for instance, that "the Percy" (Duke of Northumberland) is now a Smithson. For more modern if less august instance, a tall old house beside us here is Gladstone's Land.

Look now at the modern street, under our fuller outline of the valley section, in its apparently European distinctness from the town. See the blast furnaces behind the ironmonger's shop in front—plainly both from the mines. See too the goldsmith and silversmith, the jeweller, with their bright windows; still older miners, of course: in fact the jeweller is plainly continuous with the neolithic woman, polishing her finest flints to fairy arrows and miniature clubs, to charm her young man. There too is the Hunter in the game-shop; and near him a highly superior one with furs beyond price.

The Shepherd has his store of carpets and more; in fact his organizing powers develop the great stores, which are so strikingly, in London, Edinburgh or Canada alike (and thus doubtless in New York too?) of Welsh, Scottish or other pastoral origins. Nor are we done with the shepherd; for School and Church are profoundly his; and is it not he who constantly makes the most pastoral of parsons, the most devoted of dominies? While in the modern railway-station with all its sheds, is there not the caravan-depot and its stores?

Pass now to the yearly or half-yearly Labor market, with its stout fellows waiting to be hired. Here especially is the poor peasant, and his strenuous son. Yet thanks to the stern discipline which his occupation gives in minute economies—on poorer soil and in harsher climate, with longer winters, especially compelling corn storing—we have from him peculiarly the Bank, and even the Insurance Company.

Now the rich peasant, the jolly miller, the baker of white bread, the brewer and the ale-wife. And since men talk freely in their cups, and confidently of public affairs, we have thus the ale-house as center of local politics: and since opinions differ, peculiarly between economic classes, these "pubs" differentiate into Clubs—and with us here towards Conservative and there toward Reform. Each of these big London ones now-a-days selects and sends down its rival candidate, in carpet-bag, for our alternative selection: (the pity being that we can only refuse one, instead of both). So the victors are returned to Parliament; which is proudly boasted by all members, as "the best Club in London," so that no wonder a Labor member should tell me that he never properly knew what temptation to drink was, until his confinement to membership there.

So much then for the peasant as ancestral to such institutions for law-making, as well as for the legal profession itself. Leaving the gardener to his fruit, flower and vegetable shops, note finally the Fishers, as developed to ocean argosies and mighty fleets of war. Yet for the former, notice the grocer's shops, with all their imports from distant lands—spices and sugar, coffee and tea, still labelled *"coloniali"* throughout Italy—the very name revealing the origins of far-flung Empires everywhere.

Yet at the sailor's pub, with its wild stories, its easy brawls, recall the buccaneers, the pirates, as at once degenerates of maritime peace and the originative germs of naval war. For whence the essential origins of the British navy if not from the Devonshire pirates of Spain?

Enough then for this rural occupational evolution, which is so predominently the phase through which our modern cities have been passing.

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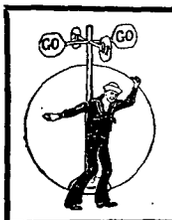

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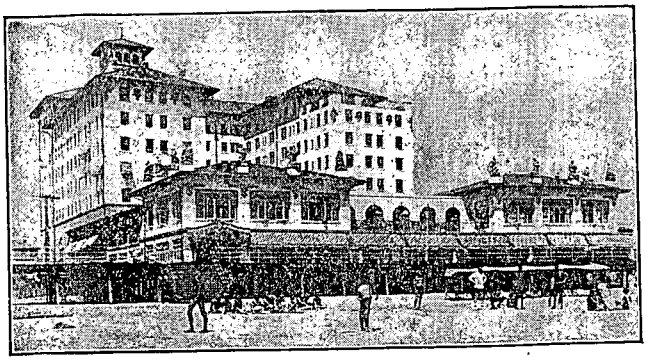

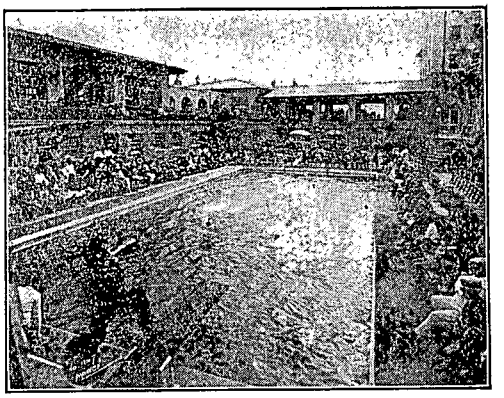

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